

UNIVERSITY OF CHICAGO LIBRARY
A DIVISION OF THE UNIVERSITY OF CHICAGO PRESS
FOUNTAIN
OF
TEARS

Emptying it self into Three
RIVOLETS, *Viz.* of

1. Compunction.
2. Compassion.
3. Devotion.

O R

Sobs of Nature sanctified by Grace.
Languaged in several Soliloquies and
Prayers upon various Subjects, for the benefit
of all that are in Affliction; and particularly
for these present Times.

By *John Featley* the least of the Apostles, and late
Chaplain to His Majesty CHARLES II.

J E R. IX. 1.

*O that mine head were waters, and mine eyes a
Fountains of Tears, that I might weep day and
night for the slain of the daughters of my people.*

LONDON, Printed for Obidiah Elagrove at the
Bear in St. Pauls Church-yard, and Richard Northcott
adjoyning to St. Peters Alley in Cornhill, and at the
Mariner and Anchor on Fish-street-hill. 1683.

FOUNTAIN

OF

TEARS

Three Rivers

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TO THE
ROYAL MAJESTY
Of Our
DREAD SOVERAIGN
CHARLES

By the Grace of God KING of
GREAT BRITTAIN,
FRANCE and IRELAND, &c.

And to the
Right Honourable the
LORDS and COMMONS
Assembled in

PARLIAMENT;

*The unworthy Author, humbly
dedicateth these his weak
Endeavours.*

1020813

To

29 12 13

To the Reader.

Christian,

THou art here invited to thy punishment; yet such as is intended for thy profit. Blame me not for the former, lest thou partakest not of the later. No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them which which are exercised thereby: Heb. 12. 11. I have laboured to accompany thee in all thy sadness; and therein to Stay thee with Flagons, Cant. 2. 5. Yea with Flagons full of that reviving Wine which cometh from the true Vine: JO. 15. 1. And to comfort thee with apples, even with words fitly spoken, which (according to King Solomon) are like apples of gold in pictures of silver, Pro. 25. 11. True it is that in this little book (as in the roll of the book sent to Ezekiel) are written Lamentations, and Mourning, and Woe: Ezek. 2. 9. But it is not my fault. All these words seemed to be pronounced unto me by the mourners in Zion, and I wrote them with ink in the book, Jer. 36. 18. So long as we are sinful, we must be sorrowful: I have but languaged thy sighs, and lent a tongue

To the Reader.

to thy *Sobs* (if thou art such as I aime at) and endeavoured to rectifie thy *Tears*. Thou art here entertained at *David's Ordinary*: his *Tears was his Meat day and night*: Psal. 42. 3. I hope thou wilt not think that I dishonour thee, when I seat thee with a *King*.

Mistress Eli-
zabeth Keate,
wife of Mr.
Gilbert Keate,
a grave and
eminent Citi-
zen of Lon-
don.

I was first invited to this task by the
moans of a *gracious and ver-
tuous gentlewoman*, who much
complained that her *Sex*
was so much *neglected* by
Divines, that they had not
penned Devotions, for all their
several sufferances that are
common to many: only
here and there she found a
few small gleanings proper for some oc-
casions of grief. It is about five years
since I took her *complaint* to be a kind
of *Command*, and settled my self to the
Work: yet (although I hastened it with
what speed I could (considering my
constant course of preaching) the same
day that I finished my *book* she *finished
her course*; 2 Tim. 4. 7. No sooner had I
ended mourning out this *Fountain of
Tears* in my *study*, then I was sent for to
her *sad house of Mourning*: where, (hav-
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To the Reader.

ing given her a relish of many of these *Soliloquies* and *Prayers*, especially of those which are fitted for the *dying*) she thanked me for them as long as she lived: for even after that her *tongue* was *insnared* in the *jaws of death*, what she could not by *language* she expressed by *signs*. From her father she brought a name with her into the world, which could not chuse but put her in mind of the power of the *Almighty*, who in *Psal. 89. 10.* is said to have *cattered his enemies with his strong Arm*, and by the same power which the most high vouchsafed her, she overcame the last enemy which was to be destroyed: *1 Cor. 15. 25.* For her dear sake these *Soliloquies* and *Prayers* were fitted for

Females, and taught to speak in the persons of the weaker *Vessels*: *1 Pet. 3. 7.* I hope no *Man* will blame me for it: for it is but changing the gender according to the sex, and the book may be useful unto both. When first I began to pen it, there arose but a little cloud, like a man's hand; this devout Mourner then grieving chiefly

Trasfort or
A nestrong,
an ancient and
noble Family
in Noting-
ham-shire, in
which County
her worthy Fa-
ther did live
at Remstone.

To the Reader.

chiefly out of jealousy that either her Tears were not enough for her sins, or not seasoned enough with the sanctifying grace of the blessed Spirit. Then her Heart was complained of: next, her lost time was bemoaned. But afterward by degrees the whole heaven was black with clouds and wind (her eyes were full laden with tears, and her heart with sighs) and there was a great rain: 1 King. 18. 44, 45. For her house was visited with the pestilence, and shut up by her own appointment: One of her sweet and tender children, and a gracious Matron Cofin unto her, died of that uncomfortable disease: And her weak self all this while was moulting and crumbling away in a Consumption. At length upon her white, thin, and sinking cheeks the characters of her tears (which were firm evidences of her unfeigned repentance) not being fully dry, a little dust was thrown upon them, and then she was laid up in the Cabinet of her grave.

To that work then finished I have added nothing but those tears which we shed in those distracted times of an unnatural War: and I hope that addition will not be unfruitful; I am sure (and I grieve not a little that I am so sure) it is
not

To the Reader.

not *unseasonable*. For mine own part, I have not been without my portion of sufferances in these stormy times, and drinking a deep draught of these Waters of Meribah, these Waters of strife, Num. 27. 14. By my taste they relish like the Waters of Marah: Exod. 15. 23. I could here call to mind how upon the wings of the wind Psal. 104. 3. fleeing from one danger, I have been involved in thousands. The boisterous and churlish swelling of a rough and troublesome Severn, full of unexpected turnings and windings, carrying us far to Sea, was the cause of embalming two of my dear Children in the salt Ocean: and was like to have proved the ruin of four more of them, besides the beloved wife of my Bosome; but it pleased God at last that all (except those two) came safe to land. The dark and remote places of the Earth, which are full of the habitations of Cruelty: Psal. 74. 20. Entertain me with vexations troubles and pining sickness. In mine absence from my divided Country one of the brightest burning and shining lights of our Church, went out in a damp. D. D. F. A man dear to me not only because an Uncle by alliance, but also because

To the Reader.

cause my *chiefest and safest Oracle* : among men whilst he lived , and a friend , which was as mine own soul ; Deut. 13. The sad loss of whom still doth , and still will sit cold and heavy upon my wounded heart. Some comfort indeed I have in that *sweet odour he left behind him* , from whence every Christian may receive an *Aromatick perfume of learned profit and content* ; yea even those who two unkindly were the cause of putting salt water upon that sweet wax , whereby the *Tapour* was extinguished. To these losses and afflictions J might add many , many more ; beside my present condition among *strangers and forrainers* ; and my continual heart-quakes at the strict menaces of the *Ruin and Desolation* of my poor , bleeding , and gasping Countrey. Yet while there is life there is hope ; even that he who hath made our land to tremble , and hath broken it , will in his own due time heal the breaches thereof , for it shaketh : Psal. 60. 2.

In this *Manual* thou shalt find no *Author quoted* , but the best of all ; and no language but *English*. The whole book is in thy mother tongue , and all the proofs (excepting a very few) are *Scripture*.

The

To the Reade.

The weeping daughters of Jerusalem, Luk. 23. 28. love best to be comforted in the language of Canaan, *Isa.* 19. 18. Here I hold an *Ewer*, nay a Fountain of Water to those that need it for the refreshing of their souls: yet J hinder none from turning their own Cocks, and letting them run. If any condemn the Work as needless in these Brightest times (for so they are thought to be) Set Forms of Prayers being by many dashed quite out of countenance; let them know that these are not intended for them, but for those who do need and will use them. J confine not any to these Forms, nor do J deny them to any who shall willingly accept them. In them thou hast the help of many choice places of Scripture fitted for thy several occasions, which peradventure otherwise would not be so ready at hand when thou shouldest stand in need of them. Whatsoever throughout the whole book thou findest good, know that it is Gods, and now made thine as well as mine; bless him for it. What thou findest here amiss (except the faults of the Press) I confess it mine: yet neither wittingly, nor willingly is it mine: howsoever
charge

To the Reader.

charge it to mine account. Do thou friendly reckon with me, and J will thankfully satisfie thee: and be sure to remember that as it is thy Duty to be thankful for the best, so thou oughtest to be charitable in thy censure of the rest. Consider what I say, and the Lord give thee understanding in all things: 2 Tim 2. 7.

Thy Servant in him who took upon
him the form of a Servant for us,
Phil. 2. 7.

JOHN FEATLEY.

From my house in
Flushing.
April. 17. 1646.



The First Subject.

Tears of Godly sorrow, or Devout Melancholy;
Wherein, a flexible disposition, apt to weep,
imployeth *those Tears in a sorrow for sin.*

The sanctified Ejaculation to precede each several meditation, and Prayer.

Psal. 5. 1, 2.

Give ear to my words, O Lord, consider my Meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

The Meditation.

WHy art thou so full of heaviness, O my Soul, and why art thou so disquieted within me, Psal. 42. 6. What, nothing but tears: Nothing but sighs and throbs of a trembling Soul? Grief without Cause is Madness; and without Moderation it is hopeless. I must therefore look into the Cause, and hope it is Religion that raiseth this tempest. But let me not err in my judgment. Is my sin the cause of my sorrow? Or, do not I rather add to my sin by the pretence of my ground? That tear of a faithful soul which floweth from the conscience of evil, purifieth the Conscience, and freeth from punishment. If the weight of my transgressions depresseth

Tears of Godly Sorrow.

seth my soul, the comforts of the *Crucified* shall restore me to joy. Oh, the first cause of my blubbered eye, was that which made our parents strive to hide *themselves from the sight of our Creator*, Gen. 3. 8. Since that very offence, it hath been a sin not to weep: and yet too much *weeping* may be turned into sin. Tears are the *effect* of sin; and *tears* may be the *Actors* of sin. Thus even our best actions have their pollutions: and our grief for our offences may as well displease, as pacifie the offended Deity. But surely I grieve for mine iniquities which have incensed my Creator; and I sorrow because I can express no more *sorrow* for my faults. Thus far my passion, then, is Religion: and my God shall *put these tears* into his bottle, Psal. 56. 8. Thus Mary Magdalen stood at the feet of my Saviour behind him weeping, washing his feet with her tears, and wiping them with the hairs of her head, Luke 7. 38. My sin is the ground of my shame; and my *shame* enforceth me to come behind that Jesus whom Mary thus embalmed. O that my head were waters, and mine eyes a fountain of tears, that I might thus weep day and night for the offences which I have committed, Jer. 9. 1. But do not I slander my tears? Am I not mistaken in the cause? God forbid. No cause can be so great as the greatness of my sins; and yet even these may multiply when I most lament them. O my God, accept of the tears which I shed for my sins: and sanctifie my sorrows, that they turn not into offences.

Yet I find in the scripture, other causes of laments. Thus the All-mighty not onely heard the Prayers of Hezekiah, but saw his tears too, when he

Tears of Godly Sorrow.

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he pleaded for life, 2 Kings 20. 5. The Jews were commanded to call for the mourning women; to make haste and take up a wailing for them, that their eyes might run down with tears, and their eye-lids push out with water, because the voice of wailing was heard out of Zion, Jer. 9. 17. The destruction of the Jews was hard at hand. Thus the Prophets eyes did fail with tears; his bowels were troubled, his liver was purged upon the earth for the destruction of Jerusalem, Lam. 2. 11. This grief arose from the sense of their sorrow, That the most high was provoked by the sin of the people. What the Jews deserved, may be my reward; and what Jerusalem expected, may be my heavy doom: for the same God is offended with me; and my sins have merited the height of his vengeance. Yet the more I sin, the more he spares, expecting some measure of my sorrow for my boundless offences. O let my tears be his, by a gracious acceptance, as my sin is made his by his fathers imputation; for he alone who wept in the garden can plead my attonement, and by the power of his passion, restore me to comfort. Incredulity in part did trouble the man in the Gospel, whose son was possessed with a devil both deaf and dumb: yet he cried out and said with tears, Lord I believe, help my unbelief, Mark 9. 14. Deafness, I find, doth hang in mine ear too, even in the House of my God; for when mine attention is required to the words which distil from the mouth of the Preacher, even then the poison of the Serpent makes me imitate the Adder, refusing to hear the voice of the Charmer; Psal. 58. 4, 5. When I should counsel my brethren, when I should publish the truth; when I should

confess my sins; wo is me, the *string* of my tongue is knit, the *doors of my lips* are sealed up; and though mine *unruly little member*, *Jam. 3. 5.* is active in the language of all impiety, yet it is stricken *dumb* with *silence* when it should publish mine enormities. Whence grows this *dumbness*? whence this *deafness*? Lord, shouldest thou be so deaf to my cries, or dumb to my heart; I should never hope for the mercies of my Redeemer. But some *faith* thou hast given me in the merits of his passion; do thou increase it. The *seed* is *thine*; the *planting* is *thine*: Lord, let it *flourish*, that the *advantage* may be *mine*, *Mar. 13. 32.* It is, as yet the *least of all seeds*; let it grow into a *tree*, that the birds, the *birds of Paradise* may *nest* in the *branches*. Thou hast *planted it*, my tears shall *water* it; do thou give the *increase* to it, *1 Cor. 3. 6.* Something I apprehend, but it is but in a *mist*: Something I believe; but it is but *dully*, it is but imperfectly, it is but weakly; Lord I *believe*, *help my unbelief*, *Mar. 9. 24.* O that my tears might be so sanctified, that my grief might be a delight. I must, I will search, enquire, find out my secret crimes, those *snakes* that lie hid under the *green leaves* of my best, my *glorious* actions. I know that I am all sin, all corruption, and yet though I say that I know it, though I know that I know it; yet enough I do not, I cannot know it. The more I pry into it, the *dearer* is mine eye drawn to a *narrowness*: the more I pore upon it, the sooner is mine eye tyred into a *dulness*. Each *part*, each *member* is either an abettor, or an *Actor* of sin. What then shall I do? Tears I can shed; but it is rather through the disposition of *nature*, then the operation of *grace*.

Tears of Godly Sorrow.

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I will weep therefore, because I am so apt to grieve when my corruption is not truly the ground of my grief. I will punish mine eyes with tears, for shedding so many tears not grounded on a sorrow for my wickedness. Now the sponges are full, my sins shall squeeze them. Now my windows shall be brightened with the brine, with the lye of my tears. Come, I must mourn, for I have found the cause, the ground of all religious grief, which I am ashamed to own. Now, with David I will cry until I am weary of my groaning, every night will I wash my bed, and water my Couch with my tears, Psal. 6. 6. With David again, and the people that were with him, pondering upon their loss at the spoiling of Ziklag, I will lift up my voice and weep until I have no more power to weep, 1 Sam. 30. 4. Now with the man of miseries, the patient Job, my Harp shall be turned into mourning, and my Organ into the voice of them that weep, Job 30. 31. My face shall be foul with weeping, and on mine eye-lids shall sit the shadow of death, Job. 16. 16. Now with David again, While the child is yet alive, the Child of Corruption, the monstrous, spurious, abortive bratt of sin is alive within me, I will fast and weep, but in a contrary hope to that indulgent father, I will cry, who can tell whether God will be gracious to me, that the child may not live, 2 Sam. 12. 21, 22. Or if it live, it may but linger, but languish, but despair of strength, or health, or life? Thus I pine: thus I grieve; and yet, methinks I am ashamed that I do so: I am troubled that I am thus troubled. Well, if mine eye be offended with the moles, with the dusts of sin that fly into it, I will wash it with

its own water. If my face blush at the punishment of the eyes, because it is childish thus to cry, I will confess it, I will acknowledg it: thus every child, every child of my God does cry, must cry. And if all this force not shame into my bashful cheek, for blushing at my tears, then (with that good King *Hezekiah*) I will turn my face to the wall; but I will still weep, and weeping (that my tears be not spilt, be not lost, be not shed in vain) as that King, 2 Kings 20. 3. so my self (though the meanest, though the worst of subjects, of slaves) will pray, and praying I will say,

The Prayer.

Great God, who on the second day of thine own labour didst create a firmament in the midst of the waters, to divide the waters from the waters: Gen. 1. 6. So now, in thy mercy, put a distinction in the waters that flow from my troubled eyes. O let heaven divide between them, that those which dwell in the Clouds for the sins I have committed, may be distinguished from those that arise from sin. By thy Servant Ezekiel thou complaineest of Jerusalem, that she was not salted at all, Ezek. 16. 4. Lord, I am salted in the brine of my tears: O let me be preserved in the love of thee my Creator. The causes of my grief, are the offences I have committed; that a God so great, should be incensed by a worm; that a God so good, should be dishonoured by a miscreant. Thou art my God, though offended: thou shalt even be my God, though thou art now displeased. I have hope of pardon while I continue thine, although I cannot

Tears of Godly Sorrow.

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not chuse but sin against thee, who art so lovingly mine. The Heathens themselves did sacrifice to their Gods. They had many; I have but one. To thee that one, that holy one, do I offer what thou dost require, a heart as thou dost require it, broken; but not so sanctified not so cleansed as it ought to be: Yet it is offered with salt, as thou requirest; even with the salt of my tears, Lev. 2. 13. O Lord hear, O Lord have mercy, O Lord in mercy receive the cries, the groans, the tears, that flow from this burnt, this broken offering, Dan. 9. 19. These tears are the blood of a penitent soul: for the blood of thy Son receive in mercy. The rock of my heart hath been smitten with thy rod, from whence do issue these springs of waters, Num. 20. 11. Lord do thou even water my tears with the dew of thy grace, and mollifie my heart by the strength of thy power, that both heart and eyes, and tears may be thine. Thine they were, and thou gavest them me, Jo. 17. 6. Thine they are, I give them thee. O let this rock, this heart be an Altar; these eyes the Priests, and these tears the sacrifices acceptable unto thee, my Lord, and my God, John 20. 28. My heart is the censor, and my sighs and groans the incense: do thou but add a sweetness thereto, and so shall it allay the strictness of thy fury. My sins, O God, have dwelt in mine eyes, but now I have made them drunk with my tears. Thus let me ever weep: thus let me ever grieve. It is a joy, to be thus sorrowful: it is a comfort, to be thus distressed. Lord in every part, in every crumb of this broken heart; I find thy merciful, thine indulgent self. In every sigh, in every groan I perceive that thou my Lord art in it a soft wind, 1 Kings 9. 12. In every tear that trickleth from mine eyes thou hast a

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luster,

luster; thou hast an Habitation. O let me ever thus live in thy favour. Let all my grief be for offending thee; and all my sorrow be for thy displeasure; so shall my tears (with David) be my meat, my drink, my bread, my bath, my onely joy and delight, because thou takest a delight therein, Psal. 42. 3. But O thou who hast prescribed bounds to the seas, which they cannot pass, neither turn again to cover the earth, Psal. 104. 9. so limit these brackish seas by the power of thy grace, that they may neither sin by excess, nor offend in the cause. Put them into thy bottle, note them in thy book, Psal. 56. 8. In thy mercy, finish soon these days of sin, that by the merits of him that was sorrowful in the garden, Mat. 26. 38. All tears may one day be wiped from mine eyes, Rev. 7. 17. All sorrows expelled, and driven from my heart, and my soul maybe received into the quize of Saints; there to live, and reign with thee, world without end, Amen.

The Second Subject.

Tears from the Heart.

The Soliloquy consisting of three parts, viz.

1. The wickedness of a corrupted heart.
2. A Lamentation for the loss of an honest heart.
3. Grief for an old and sinful heart, and an earnest desire of a righteous new one.

The first part.

The wickedness of a corrupted Heart.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord consider my Meditation.

Hearken unto the voice of my cry, my King and my God; for unto thee will I pray.

THe heart is deceitful above all things, and desperately wicked: who can know it? saith God by his Prophet, Jer. 17. 9. What is here? A heart? A deceitful heart? A heart deceitful above all things? A wicked heart? Desperately wicked? A heart inscrutable? Lord, surely this is the just description of my heart: If yet I have any; if I have any at all: for 'tis a doubt whether I have one or not. It is said of Ephraim, that she was like a silly Dove, without heart, Hos.

7. 11. Surely so am I too; not for the *innocency* but the *simple folly* of the Dove; for (like Ephraim too) I have *fled from my God*. verse 13. But why should I be so simple, as to think that I have no heart? Do not I feel one within me? Yes sure; for my meat *comforts it*, as Abraham desired the Angels to do by theirs, Gen. 18. 5. I have a *sound heart* which is *the life of the flesh*, Prov. 14. 30. I know I have one: for (like Davids) it *panteth*; I can feel it *beat*, Psal. 38. 19. And that's a good sign that I have *one*. I know too, by the *Passions* which I have in it; for I am subject to *Joy* and *Sorrow*; to *Love*, and *Hatred*; to *Fear* and *Courage*, to *Hope* and *Despair*: I have the *Seeds* of all the *Vertues* and *Vices* in me: I have an *Understanding* too, a *Will*, and *Imagination*, and what not, which other are indued *with*? Why then do I *complain* that I have no *Heart*, when as this very *complaint* ariseth from my *Heart*? Alas I have a *Heart* indeed, the *Heart* of a *Woman*: But I want a *Heart* yet, a better *Heart*, the *Heart* of a *Christian*. What is this *Heart* to me; this poor inconsiderable *Heart*, which Nature lends me? 'Tis but a morsel of thick solid flesh, placed in the middle Belly, the seat indeed of the *Vital Faculties*; the *Heart* that preserveth the *beat* of the *Body*; the *Spring Head* of the *Arteries*, the chief *Aurhor* of *Breathing*, and working of the *Pulse*; a poor thing which Nature was fain to take such compassion of, as to *wrap* it in *clouts*, in a *caul*, that it might lie quiet in it's place; and be kept from the violence and pressures of the neighbouring Members. Yea, she is fain to dip this *caul* too, in a kind of *waterish humour*, and wrap it about
this

Tears from the Heart.

11

this *Heart*, lest the *little trifle* should be so hot; or drie, that it should fall into a *swoon*. What's all this to me, as I am a *Christian*? This poor *thing* shall have but a little time to lie *panting* in my *Breast*, and then, though it be the eldest enlivened Member, and shall linger and out-live all the rest; yet at length it shall *faint*, *depart*, away it shall go and make a pleasant *Collation* for the *Worms* in the *with-drawing Chamber*, in the cool *Vault* of my silent *Grave*; and so, even *fare them well*. But what then, is this all? The very *Beasts* have such a dispatch; and when they are gone, there's no more expectation of sense, or any thing else. Surely I who am placed upon Earth, as a kind of *Mistress* over the Inferiour Creatures, must one day render some account to my Lord who hath thus intrusted me. When I die I must go to another place: Either I must be doomed to eternal *miser*y; or else received and admitted to unspeakable and everlasting *content*. I am not all flesh: I am some *spirit*. God hath not confined me to those narrow bounds of *Vegetation*, and *Sense*. No he hath added *Reason* to them, and made me a *Woman*, so that, although I have a *Heart* common with the *Beast*, according to sense, yet I should have another *Heart* too; a *Heart* above either *them* or *that*. I have a *Reasonable Soul*, a *Mind*, an *Understanding*, a *Conscience*; and each of these in the Scripture is termed a *Heart* 1 Pet. 3. 4. Deut. 10. 16. Rom. 10. 10. ch. 2. 15. But this, O this is that *Heart* which I fear I want: Want it? Yes I so want it, that either I have it not at all, or if I have it, it is such a one, as tis worse for me, far worse than if I had none at all.

But

But I have none indeed. *The Lord hath not given me a Heart to perceive, nor Eyes to see, nor Ears to hear unto this day, Deut. 29. 4.* When I Pray, I have none: When I Read the Sacred Oracles of the *Most High*, I have none: When I go to the Temple, and should attend to the *Instructions* of the *Ambassadors of Christ*, I have none: When I should put in practice what hath arrived at my knowledge, I have none. When I should confer and discourse of God and Goodness, I have none, none at all: None in the Church, none in my Closet, nor in the Society of the Godly, at no time, in no place; upon no good occasion can I find that I have any. Or if I have one, I had as good be without it, for it is a dry one; for want of watering it with my tears, I find that 'tis smitten down, and withered like grass, *Psal. 102. 4.* Or 'tis dead, or at least just dying; at the last gasp. I have been drunk with wickedness, very drunk, as Nabal was with wine at his Kingly Feast, *1 Sam. 25. 36.* but now I begin to grow a little more sober, and recollect my self: I find that my heart (like his upon the news which his Wife told him) even dies within me, and I am become as a stone, *ver. 37.* Or if it be yet alive, 'tis a fat one, 'tis waxed gross, *Mat. 13. 15.* 'Tis as fat as grease, *Psal. 119. 70,* 'Tis nourished as in the day of slaughter, *Jam. 5. 5.* so that through the unweildiness of it, and through the destruction approaching it, I had better be without it. Or else 'tis a blind one, for it loveth darkness rather than light, because the deeds thereof are evil, *Jo. 3. 19.* So that if it could have seen, it is now stark blind, *c. 9. 39.* Or if it be not blind, I am sure that I am blind; I can see none of it.

'Tis

'Tis true, the reason of it is, because there is a *Caul* grows over it, and I have no body to help me, as *Ephraim* had, to *rend the Caul* off it, that so I might see, *Hos. 13. 8* Or else it is an *infected* one, 'tis visited with the *sickness*, with the *plague*, and yet I do not know the *plague of mine own heart*, *1 King 8. 38.* or else it is *wicked*, and so *wicked*, that (like unto *Shimei*) I cannot learn, I do not know all the *wickedness that my heart is privy to*, c. 2. 44. And if it be thus *wicked*, I have but small comfort from *King Solomon*, for he tells me, that *the heart of the wicked is little worth*, *Pro. 10. 20.* So that whether my heart be *dry* or *dead*, or *fat*, or *blind*, or *hidden*, or *infected with the plague*, or *wicked*, what am I the better for it? Nay, am I nor far worse, infinitely worse rather? And yet now I think upon it, now I examine my self a little better, I have just *none* at all. True it is, that once I had one; but may I not say as the *Prophet* did, that *whoredom and wine and new wine have taken it away*, *Hos. 4. 11.* 'Tis *stollen* away; sin hath *stollen* it quite away *unawares* of me, just as *Jacob* stole away *unawares* to *Laban*, *Gen. 31. 20.* Or as *Absalom* stole away the *hearts of the men of Israel* from his *Father*, when they came to the *King* for *Judgment*, *2 Sam. 15. 6.* Alas, I should have kept it indeed, I should have kept it with all diligence, if I had taken the advice of the wise *King Solomon*, for out of it are the *issues of Life*, *Prov. 4. 23.* I should have established it; or have beg'd of *God*, that he would have established it *unblameable in holiness*, *1 Thes. 3. 13.* That he would have established it in every good word and work, *2 Thes. 2. 17.* For it is a good thing that the
heart

heart be established with Grace, Heb. 13. 9. I felt it fainting when I feared, and trembled, and was terrified, Deut. 20. 3. And then I should have had a David to comfort me, and to say unto me, Be of good courage, and God shall strengthen thine heart, thou that hopest in the Lord, Psa. 31. 24. I should have spoken kindly to it, as Shechem did to Dinah, when his soul clave unto her, and he loved the Damsel and spake kindly to her, to her heart, Gen. 34. 3. I should have rejoiced it (as Solomon says) with ointment, and perfume, Pro. 27. 9. With the ointment of my tears, and a golden Vial full of such Odours as St. John speaketh of, which are the Prayers of the Saints, Rev. 5. 8. I should have comforted it, not with a morsel of bread, as the Levite was advised by the father of his Concubine; Judg. 19. 5. Not of, or from, or by my self: but I should have prayed unto God, even the father of our Lord Jesus Christ, (as St. Paul did thank him for the Corinthians) the father of mercies, and the God of all comfort, to comfort it in tribulations; that I might have been able to comfort them which are in any trouble, by the comfort wherewith I my self had been comforted of God, 2 Cor. 1. 3, 4. It was grieved within me, and I was pricked in mine Reins, Psa. 73. 21. But I should have made it like Aaron at the sight of Moses, who was glad in his heart, Exod. 4. 14. Or else I should have prayed to the Lord to have put gladness into it, as he did into Davids, more than in the time when the corn and wine increased, Psa. 4. 7. But now, alas, 'tis too late: my poor heart is gone, 'tis stollen away from me: what shall I do to recover it again? I will arise now, and go about the City; in the streets, and in the broad ways I will seek it,

Tears from the Heart. 15

it, Cant. 3. 2. J will say to the *Watchmen that go about the City*, Saw ye a heart, v. 3. a poor distressed heart pass by this way, that is run astray from me, and I, poor I, know not where to find it? Alas 'tis not worth any ones taking up: 'tis not worth the keeping, I'll describe it unto you, that if ye hear of it, of such a heart, or happen to meet it, ye may send it me home again, and J may give it due *correction* for playing the *vagrant*, the *run-agate*

That heart which once did dwell in my breast, is the most unthankful guest that ever was harboured in the bosome of a woman. It is the great accuser of my self, for mine offences: and not content with that, having arraigned me for my sins, it hath condemned me as guilty. It is a cozening, deceitful heart; *it is deceitful above all things, and desperately wicked*, Jer. 17. 9. even more then I can know: and full it is of tricks, full of delusions; *there are many devices in it*, Pro. 19. 21. It is a troublesome heart, inso much as many times I have roared by reason of the disquietness of it, Psal. 38. 8. 'Tis a deep heart, and not easily pryed into: *both my inward thoughts, and my heart it self have been very deep*, Psal. 64. 6. It is a forward heart, Psal. 101. 4. So forward that now 'tis run away from me, 'tis departed. It is an evil heart, a heart that was always imagining Evil, Zech. 8. 17. and so great evil, that out of it have proceeded evil Thoughts, Murders, Adulteries, Fornications, Tuests, False Witness, and Blasphe-mies, Mat. 15, 19. It hath been evil even from my youth: every imagination of the thoughts of it were onely evil continually, Gen. 6. 5. 8. 21. It is

a reproaching heart, not like unto *Jobs*, who said *His heart should not smite him so long as he lived*, *Job* 27. 6. It is a troubled heart: the troubles thereof have been enlarged, *Psal.* 25. 17. in so much as I have been enforced to cry out, *My Bowels, my bowels*; I have been pained at it, it made a noise in me, that I could not hold my peace, *Fer.* 4. 19. *My bowels have been troubled, for my heart hath been turned in me*, *Lam.* 1. 20. Tis a cowardly, trembling heart; I had an exream trembling at it, when it was at home; and failing of eyes, and sorrow of mind, *Deut.* 28. 65. It would tremble like *Elies* for the Ark of God, *1 Sam.* 4. 13. It would so grievously tremble, that I have been smitten with madness and blindness, and astonishment of it, *Deut.* 28. 28. It is an idolatrous heart, a heart apt to be deceived, and to turn aside, and serve other Gods, then the great Lord of Heaven and Earth, and to Worship them, *Deut.* 11. 16. It is a quarrellsome, a fighting heart; a heart that (like *Dauids*) hath often struck, often smitten me, *2 Sam.* 24. 10. It is a double heart, a dissembling heart, a double minded heart, *1 Chron.* 12. 33. *Psal.* 12. 2. *Jam.* 4. 8. It is a heart like a beasts, like *Nebuchadnezzars*, when he was driven from the sons of men, and his heart was made like the beasts, *Dan.* 5. 21. It is a hard heart, hardened like *Pharaohs*, *Ex.* 4. 21. like the *Israelites* in the day of provocation, *Heb.* 3. 8. a hard, and impenitent heart, that treasured up unto it self wrath against the day of wrath, and Revelation of the Righteous Judgment of God, *Rom.* 2. 5. a heart that was hardened, and fell into mischief, *Pro.* 28. 14. a hard and unbelieving heart, *Mark* 16. 14. a heart alienated from the

Tears from the Heart.

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life of God through ignorance, by reason of the hardness thereof, Eph. 4. 18. and like that of the Israelites, it is both a *hard*, and an *impudent heart*, Eze. 3. 7. It is a *heart harder* than the neather mill-stone; as *firm* as a stone, as *hard* as a rock; yea 'tis as *hard* as an adamant, even *harder* than the flint; Job. 41. 24. Jer. 5. 3. Ezek. 3. 9. Oh what a *heart* was this, and yet 'tis run away from me, 'tis gone: What shall I do? I fain would *weep* for the loss of it; but I cannot *weep* without it; Ez. 24. 23. The curse which was threatned to the *Jews*, is fallen upon me; I cannot *mourn*, nor *weep*; I do onely *pine* away for the loss thereof. But why should I grieve for the departure of a *heart* so dry, so dead, so fat and so blind? Of a *heart* so hidden, so plagued, so wicked and so condemning? Of a *heart* so deceitful, so deluding, so troublesome and so deep? Of a *heart* so froward, so evil, so reproaching, and so troubled? Of a *heart* so trembling, so idolatrous, so smiting, and so double? Of a *heart* so beast-like, so hard, so unbelieving, and so impudent? I consider, and acknowledge how wicked it is, and yet I am sorry methinks, that 'tis gone. But am I sure that this sinful *heart* is gone indeed? Or do I but seem to go *heart-less* up and down, seeking for that which hath bred this disturbance? Ah, I fear that I have it still within my bosome; and yet I am fondly possessed with a fear that I have lost it. I may find it again, too soon, to my sorrow; and upon a strict inquiry, wo is me, I shall find it about me at every turn. I may find it at my table, in every dish; and there 'tis *gluttonous*: in a glass of wine, and there 'tis *drunken*, in filthy muck, and there 'tis *covetous*: in my

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my bed, and there 'tis *lascivious*: in mine apparel, and there 'tis *proud*: in the welfare of my neighbour, and there 'tis *envious*: in a quarrel, and there 'tis *contentious*: in the *synagogues* of *Sathan*, and there 'tis *idolatrous*. Where can I look; what can I behold that's *naught*, that's *wicked*; and not find my heart there? And why then all this complaining? All this *seeking*, and *searching* for it? Alas, Alas 'tis too bad to leave me: 'tis too wicked to run from me. From hence, shall grow my tears, even because I understand not my heart. It is *with* me, but I *know* it not; it is *within* me but I *understand* it not; it *torments* me, and yet I am so *stupid*, that I *feel* it not; it is ready to bring me to *ruin*: and yet I *seek* not to prevent the danger. Lord how mad am I thus to possess, and yet not to believe that I *possess* a heart thus *wicked*; and yet not to believe that it is so wicked? What shall I do? Nay, what wilt thou do with such a heart as this? It dishonoureth thee, it corrupteth me. From *goodness* it drives me, to *wickedness* it leads me. Whithersoever I go, whatsoever I do, it induceth me to sin, and by consequence (without thine Infinite Mercies) to Eternal Damnation. In this desperate condition what shall I do? Amend it I cannot; correct it I cannot; and yet be quit of it, be rid of it, I cannot. But why do I give over the hope of its amendment, as if no means were left to prevent my ruin? I must not distrust of the goodness of my God. My heart is *dry*; but by his assistance I will *water* it with my tears: It is *dead*; I will *revive* it with my tears, it is *fat* I will make it *pine* with my tears; it is *blind*, I will *open* its eyes with my teares; it is
hidden,

hidden, J will reveal it in my tears ; it is *infected*, J will cure it with my teares ; it is *wicked*, J will correct it with my tears ; it is *deceitful*, J will punish it with my tears ; it is *troublesome*, J will quiet it with my tears ; it is *forward*, J will still it with my tears ; it is *evil*, J will better it with my tears ; it *trembleth*, J will comfort it with my tears ; it is *idolatrous*, J will rectifie it with my tears ; it is *quarrelsome*, J will tame it with my tears ; it is *double*, J will single it again with my tears ; it is *beast-like*, J will new baptize it in my tears ; it is *hard*, J will mollifie it with my tears ; it is *incredulous*, J will make it faithful by my tears ; and it is *impudent*, J will make it blush with my tears. Or if these eyes be dry, or these tears but few ; or these few tears of too little value to effect my desires ; O thou who once in the fervency of thy Devotion, in the depth of thine Agony didst sweat as it were great drops of Blood, Luk. 22. 44. which fell from thy Body for the sins of the World : O thou who in thy tender compassion seeing Mary at thy feet weeping and the Jews about thee weeping for the deceased Lazarus, didst groan in spirit, Jo: 11. 33. and weep with the Mourners ; increase thou the tears of mine eyes for the sins of my heart, and give them vertue by those tears which fell from thine, that J may weep, and lament, and be sorrowful for my corrupted heart ; that so my sorrow may be turned into joy, Jo: 16. 20. Amen.

The Second Part of the Soliloquy.

*A Lamentation for the loss of an
Honest Heart.*

NO pain can be compared to the *pain of the heart*: and certainly no *loss* can be so great as the *loss of the heart*. What comfort then can I expect, can I find in any thing, who have lost my first, my best, my dearest *heart*? Once I *had* one; and woe is to this time, wherein I must say, I *had*, yes I *had*, indeed I *had* a *heart*, such a *heart*, so pliable a *heart* to all goodness, that I am enforced now to my cost, to value it onely by the loss thereof. I was then a *Field*, a pleasant *Field*, that yielded my fruit with increase, Psal. 107. 37. Yea I was *Manured*, *Ploughed*, *Sowed*, and *Harrowed* by the best of *Husband-men*, by God himself, Jo. 15. 1. The *Seed* was the *Word of God*: that *Seed* fell on this ground, Luk. 8. 11. This good *Ground* (for so I then was) and with an *honest*, and good *heart*, having heard the *Word*, I kept it, and brought forth fruit with patience, ver. 15. Sure I did, I brought forth fruit, good fruit; or else I am much deceived. But why then, do I now lye fallow? Why do I produce nothing but *Thorns and Thistles*, the curse of the *Earth*? Gen. 3. 18. Why nothing but *Thorns and Briars*, whose end is to be burned? Heb. 6. 8. I was in those days, ah I was Gods *Husbandry*, 1 Cor. 3. 9. But since that time he hath left me off, and my *Ground* is grown out of *heart*, quite out of *heart*; for he would

Dig me no more, he would Plough me no more, he would Soyle me no more. But what is the cause of his anger? Wherefore did he thus leave me; thus forsake me? Alas the reason is too manifest: J would needs rake the Plough out of his hands, J would not suffer him willingly any longer to *break up the fallow ground of my heart*, Jer. 4. 3. But J my self would Plough. And what is the effect? What is the event thereof? Nothing but misery, nothing but woe: For J have *Ploughed wickedness, and I have Reaped iniquity, and eaten the fruit of lies*, Hol. 10. 13. J would needs follow mine own wayes, and *Plough with an Oxe and an Ass*, Deut. 22. 10. With Thoughts Clean and Unclean; Pure and Impure; joyning them together; and therefore to my woe J find the words of King Solomon in me most sadly verified, *that the Ploughing of the wicked is sin*, Prov. 21. 4. And yet I, ah wretched J, do still follow the Plough: J *plough iniquity, and sow wickedness*; Job. 4. 8. and yet, for all that J look not to *reap the same*; but J expect, fondly J expect, a Harvest of Goodness; a Crop of Blessings. But now J find that those Blessings do *wither, even before they grow up*; Psal. 129. 6. The Mower, J find, cannot fill his hand with them; nor he that bindeth up Sheaves, his Bosom, vers. 7. Neither do they which go by, say, *The Blessing of the Lord be upon you, we bless you in the name of the Lord*, vers. 8. Oh, if God would but once again take me into his care and husbandry, J might *bring forth good fruit in due season*, Psal. 1. 3. Then though J should go on my way *weeping*, yet J might *bear precious seed, and come again with rejoycing, bringing my sheaves with me*; Psal.

Psal. 126. 6. This I might do, if he would *manure* me; if he would *dung* me: Lord, let me rather be *made as the filth of the world, and the off-scouring of all things*, then not be *manured* by thee, 1 Cor. 4. 13. Make me to account *all things but dung, that I may win thee*, Phil. 3. 8. And that so winning thee, I may once again be *in heart*; that I may have a heart, even such a heart may be in me *that I may fear thee and keep all thy Commandments alway, that it may be well with me for ever*, Deut. 5. 29.

I had once a *soft heart*, like Job; for God made it *soft*, and the Almighty troubled me; Job 23. 16. I had a *tender heart*, apt to forgive: a heart that was *tender*, Eph. 4. 32. For I *humbled my self before my God*, like Josph, and *wept before him*, 2 Chron. 34. 27. He did *mollifie it*, and made it *fl-shly*, he took the *stony heart* out of my *fl-sh*, and gave me an *heart of flesh*, Ezek. 11. 19. not given to the flesh, to the fowlness, the filthiness, of the flesh; but such a *heart of fl-sh* as was *flexible, soft, easie* to be pierced: I could *weep and lament* for every sin, for every transgression which I had committed against my good God. It was a *melting heart*; it would *melt* like the hearts of the Babilonians, when their destruction was threatened to be effected by the Medes, Is. 13. 7. It would *melt like wax in the midst of my bowels*, Psal. 22. 14. And well it might *melt*, for it would *burn*: it would *burn within me*, like the hearts of the two Disciples going to Emaus, Luke 24. 32. And yet this *heart-burning* was no disease neither, but (as it was with David) when *mine heart was hot within me*, then in my meditation the fire burned, Psal. 39. 3. And well again might it *melt into tears* for

for it was a mourning heart; it delighted to be in the house of mourning; Eccles. 7. 4. It was full of sorrow, as were the hearts of the Disciples, when Christ had told them of the persecutions, which they should suffer. John 16. 6. I had great thoughts of heart, such as were for the divisions of Reuben, Judg. 5. 15. a heart very awful; for it stood in awe of the word of my God, Psal. 119. 161. This heart of flesh, so soft, and tender; so mollified, and melting so burning so mourning; this sorrowful and thoughtful heart, was so apt for any impression of goodness, that (like unto Solomon) I could find in it, I could find an aptness in it to pray unto the Lord 2 Sam. 7. 27. It was a Writing table: God had written mercy and truth upon the table thereof, Pro. 3. 3. and in more perfect characters too than the Gentiles had; I could shew the work of the law written in my heart, Rom. 2. 15. It was a loving heart; it would love my neighbour and not hate mine enemies, Mat. 5. 43. It was a broken heart; and although 'twas broken, yet was it whole; I could seek the Lord, like Jehosaphat, with my whole heart, 2 Chron. 22. 9. Yea this I could do (as Abimelech said of himself, concerning his taking of Sarah, Abrahams wife) I could do it in the integrity of my heart, and innocency of my hands, Gen. 20. 5. With this whole heart I could seek the Lord, I could love him, I could believe, I could praise him, Psal. 119. 10. I could seek him with all my heart, and with all my soul, Deu. 4. 29. I could love him, yea I could love the Lord my God with all my heart and with all my soul, and with all my might, Deu. 6. 5. I could believe (as Philip said to the Eunuch) I could believe, even

even with all my heart, Acts 8. 37. I could praise him also: even with David, I could praise the Lord, with my whole heart, Psal. 9. 1. This whole heart was sound too, as David prayed, even sound in the statutes of my God, that I might not be ashamed, Psal. 119. 80. This sound heart was single too, single, even like those good servants, whom St. Paul commandeth to be obedient unto them that are their Masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ, Eph. 6. 5. I could eat my meat with gladness and singleness of heart, Acts 2. 46. It was not then my custom to speak vanity unto my neighbour: to speak with flattering lips, or with a double heart, Psal. 12. 2. And though thus single was my heart, yet was it no small one: it was large: God had given unto me, as unto Solomon, both wisdom, and understanding, and largeness of heart, 1 Kings 4. 29. and (like David) I did run the way of his commandments, when he had thus enlarged it, Psal. 119. 32. This large heart was a proved one too, for God had proved it, and visited me, and tried me, when I was purposed, that my mouth should not transgress, Psal. 17. 3. It was tried, tried by my God, by my Righteous God, which trieth the hearts and reins, Psal. 7. 9. even by him who trieth the heart, and hath pleasure in uprightness, 1 Chron. 29. 17. the very self same God did examine me, and prove me: he tried my reins, and my heart, Psal. 26. 2. And this loving heart, this broken, yet whole heart, this sound, and single heart, this large and tried heart, was found perfect, Psal. 101. 2. I did walk within my house with a perfect heart, it was perfect with the Lord my God to walk

in his statutes, and to keep his commandments: 1 Kings 8. 61. It was an open heart, it was opened like Lydia's, that I could attend to the things that were spoken by our Pauls, Acts 16. 14. It opened so wide, or at least with sorrow it was so filled, that at length it broke. *Mine heart within me (like unto Jeremiahs) was broken; all my bones did shake; I was like a drunken man, and like a man whom wine hath overcome, Jer. 23. 9.* O full well too, it then was with me, even when my heart was broken; for it had been stone, nothing but stone before; when neither promises, nor mercies; neither menaces, nor judgments could work upon it. It had been a stone, a three-corned stone, until it pleased him, to break it, who is the head-stone in the corner, Mat. 21. 42. the head-stone, because it is the strongest in the whole building, sustaining the fabric: The head-stone in the corner knitting, cementing, and uniting together both the Jews and the Gentiles: The head-stone in the corner, who is a stone of stumbling unto many, and a rock of offence, 1 Pet. 2. 8. at which the Jews took such offence, that they hurt themselves against this stone in the corner. Yet he that was rejected by the Jews, and scornfully under-valued, was unto me a most skilful and excellent Lapidary: he knew the stone of my heart; and at mine intreaty he broke it; he broke it in pieces. Yea he wrought so powerfully in me, that through the help of him I had learned to rent it; to rent my Heart, and not my Garments, and turn to the Lord my God, Joel. 2. 13. It was made an acceptable sacrifice to my God; for I had a broken spirit: a broken and a contrite heart, which he will not despise, Ps. 51. 17. He, he is that great Jehovah, who is high, and excel-

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lent,

lent, who inhabiteth eternity, whose name is holy: who dwelleth in the high, and holy place; and yet with him also that is of a contrite, and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Is. 57. 15. He it is, who hath promised that he will not break a bruised reed, nor quench the smoking flax, Is. 42. 3. but on the contrary, will heal the broken in heart, and bind up their Wounds, Ps. 147. 3. By him, who is thus high and excellent: by him who is thus full of compassion, as not to bruise the reed, nor quench the flax: by him who is thus infinite in Mercy that he healeth those that are broken in heart: even by the same God, in testimony of his love, was my stony heart broken. O it had been an uncircumcised heart: but afterwards the Lord my God did circumcise it, to love himself with all my heart and with all my soul, that I might live Deut. 30. 6. So open, so broken, so rent, so contrite, so circumcised it was, that I resisted not the Holy Ghost, Act. 7. 51. Lord, what happy days did I then enjoy, when my heart was thus qualified with goodness! When it was thus acceptable to my God! But now, alas, 'tis quite otherwise. That heart, that good heart of mine is gone, is lost, is polluted. Peradventure some anger had been seated in my Gall: but I laboured that it should not increase into a sin. Peradventure some joy was placed in my spleen: but that joy howsoever was chiefly in the Lord: & in my heart was carefully preserved the fear of his name. That heart was then the cabinet, the store-house, the treasury of wisdom, wherein were two withdrawing chambers, divided but by a partition, in which were placed the Fountains of Lively Blood.

of Life it self; even the *Life of Grace*, given by the Liberal Hand of the God of my Life. But now (oh my *poor Heart*) it hath forsaken this Breast; this Breast of a distressed forlorn Woman; and in the room thereof is crept into my bosom a *Heart so hard*, that when I smite my Breast in my deepest sorrow, my very hand rebounds by reason of the hardness of this rocky *Heart*. Often have I heard people complain of the *Stone* in the Kidneys; or the Bladder: But I am enforced to a new complaint; even of the *Stone* in the *Heart*. O that my God would cut it, and take this *Stone* out of it, or else give me such a potion of sorrow and contrition, that it might prove the most Sovereign *Saxafrage*, to break this *Stone*! A *Stone* here is which I can feel both by the weight, and the hardness thereof; but what kind of *Stone*, I cannot determine. Surely it can be no *Pemoise*, none of that *Stone* which in some sort may be said to be even heavier than it self; because though when it is whole, it is full of pores, full of holes, very hollow, even as hollow as my *Heart*; yet when it is broken in pieces, when it is stamped, and beaten to powder, it seems to be more ponderous than when it was whole. If such a one be in my *Heart*, O that my God would break this *Heart*, O that he would grind it, or beat it to powder; then peradventure it would be heavy for my sins, and ponder mine iniquities. Or it may be that such a *Stone* is in it as those which the Lord did promise that the *Israelites* should find in the Land of *Canaan*; even *Stones* that were *Iron*, Deut. 8. 9. For surely my *Heart* is as hard as *Iron*. And yet though it be so, the Patient *Job* assureth

me that even *Waters wear the Stones*, Job. 14. 19. O that my God would cause the trickling of my Tears to wear away the *stone* of my Heart! Or if it be *Iron*, O that he would cause it to *Swim* in the *Jordan* of my Sorrows, as once *Elisha* caused the *Iron* and *Steel* to do, 2 Kings 6. 6. which were tempered together in the head of the Ax! When I feel for my *good Heart*, Oh, I cannot find it: but in the room thereof is laid such a perverse one, that the edge of compunction cannot pierce it; piety cannot mollify it, intreaties cannot move it: threatnings cannot stir it: and stripes cannot wound it. It is *ungrateful*, though never so much benefited: it is *unfaithful*, though never so much intrusted: it is *refractory*, though never so much counselled. It is *severe* when it judgeth, *shameless* when it thinketh, and *dreadless* when danger nearest approacheth it. It is *churlish* to the *courteous*, and *loving* only to those that are *wicked*. It *forgetteth* what is past, *neglecteth* what is present, and *provideth not* for the time to come; and (to speak the truth) it *neither feareth God, nor reverenceth man*; Luk. 18. 2. Oh now had I but my *good heart* once again, how would I cherish it, how would I preserve it! But, alas, I fear that I wish too late; for it is fled, and I doubt that it will never be called back, never be sent me home again. For this loss, O for this unspeakable, this dreadful loss, I will *weep*, and *weep*, and nothing but *weep*, until my tears be multiplied into a river. Who knows but that my little *Moses* may be put into an ark, Ex. 2. 3. though but of bulrushes, and be laid in the flags by the brink of my river, and be found again, and once more be delivered into my care, fuller custody? If so it should happen, how would

O I cherish it, O how tenderly would I nurse it up in my bosom! I must weep for it, before I shall find it; and like unto *Joseph and Mary* seeking my Redeemer, J must seek it *sorrowing*: *Luk. 2. 48.* I will seek it in the *night*, in the *night* of my *sorrow*; and each *tear* upon mine *eye-lids* shall twinkle like a *star*, and light me to discover it. It is no shame to grieve for such a loss. A very *Stoick* would forget his *stupidity*, and bemoan the loss of such a *heart*. This *heart* which I have is none of mine. The *Devil* hath used me as one harlot had done the other, he hath *risen at midnight*, and *stollen away my live child*, and *laid his own dead child in my bosome*; *1 King. 3. 20.* But what now shall I do? Where is *Solomon* to administer *Justice*? I know that *Sathan* would be contented to have the *child divided*, that he might have half; and then he knoweth my *Creator* will disdain the other. But my *God* is the right owner of the living child, O that he would but intrust me to nurse it, that this dead child might be cast out of doors. I would be contented the living should be divided even with a sword; but that sword shall be *the sword of the spirit, which is the word of God*, *Eph. 6. 17.* and by this division the tempter shall be divided from me. *Saint Paul served God with all humility of mind, and with many tears*, *Act. 20. 19.* If I could but intreat this *heart* which I have, to be a little humbled, it might peradventure dissolve into *tears* for the loss of my best. Why should not I endeavor in my *mourning* to follow the steps of that blessed *Apostle*? Doubtless that sorrowful convert did oftner write with his *tears* than his *ink*; and taught his paper to swell with those *pearly drops* which fell from his *eyes*. When that *Doctor of the Gentiles*,

was bound upon a voyage, and intended to steer his course to *Jerusalem*, all the elders *did sorely weep*, and *fell on his neck*, and *kissed him*, *sorrowing most of all for those words which he spake*, that they should see his face no more; *Act. 20. 37, 38.* But when my Paul, my heart departed, I had no such warning given me: otherwise certainly we should have had a very solemn farewell: we should have had one shower of tears, at least, have kissed at parting. But since with dry eyes we forsook each other, it shall not now be too late for me to weep. O that I could be admitted but to give it one kiss! It should not be like to that of *Judas to Christ*: *Mat. 26. 49.* I would not seek the betraying, but the preserving of it. But I wish in vain, for it hears me not. I sigh in vain, for it approacheth not. Howsoever weep I must, and sorrow I must; and most of all for fear I see it no more.

The Third Part of the Soliloquy.

Grief for an Old and Sinful Heart, and an earnest Desire of a Righteous New One.

WHEN *Delilah* was inquisitive to know where the strength of *Samson* lay, and he had thrice deceived her; she so pressed him with her words, and urged him, that at length (as the Text saith) he told her all his heart; *Judg. 16. 16, 17.* Surely he was either violently enamoured with her Beauty, or wonderfully transported with the love of his ease, that would tell all his heart to his enemy. What if my best friend that I have in the world, what if God should require the like at my hands? Should I do it? Nay, could I do it? Certainly I am afraid that
either

either I have no heart, or (if I have one) that I do not rightly know it; or (if I do rightly know it) I suspect that I should be ashamed to confess all the evil that is in it. When *Solomon* begged a gift of his son, that gift was no more than what was truly a debt; and yet it was no sleight one; it was a heart; *My Son give me thine heart*; Prov. 23. 26. I would to God that my Father, my Creator, my God, would say unto me, as *Solomon* did to his son; that he would call me his child. But what if he should? What if he should also call for my heart? As indeed he doth. What should I answer him? In the Old Law if an *Israelite* had but touched an unclean thing, though it were hid from him, yet he was also decreed unclean; Luk. 5. 2. Certainly he who would not suffer his people to touch what was unclean, cannot himself accept of that which is unclean. King *Solomon* speaks in general, and sends the Challenge to the whole world, in these words, *Who can say I have made my heart clean, I am pure from sin*? Prov. 20. 9. When I compare these places together, what can I think of my self? What can I imagine that God will say unto me, when I bring him this heart? Assuredly I must needs expect that he will cry out, as the people did by the garments, yea by the owners of the garments, the Priests of *Sion*, *Depart it is unclean; depart, depart*; Lam. 4. 15. True it is that this heart which I have, is full of wickedness, full of iniquity; yea so full, that it sends back my prayers fruitless into my bosom; for the Lord hath assured me by the mouth of his prophet, that if I regard iniquity in my heart, he will not hear me: Psal. 66. 18. What now shall become of me? If he be not my God, where is my protection? Where are my hopes?

hopes? If he be my God, and I deny him what he requireth, where then is my duty? Or how performed? If he be my God, and I render him what he requireth, and yet he accepteth not what I render, what then shall become of me? This *heart* is too *bad* for him to accept of, who is *goodness* it self: It is too *unclean* for him, who is *purity* it self: It is too *base* for him, who is *excellency* it self. Lord, how I do waver in my thoughts, and what staggering doubts do arise in my graceless *heart*! What course can I take, what means must I use to get a *heart* for him, which may be any way acceptable? Mine own is too bad; and if I think to mend it of my self, I shall but borch it; I shall but make it worse. There is no other way, but a new one I must have; and where or how to get it I know not. Nay, I have no *heart* at all to seek it. If the old one would be good for any thing, I would willingly give that in part of payment; in exchange for a new one. But alas, that will never be worth any thing, while it is a *heart*. Surely if I would have a new one, and a good one, that is worth having, I must go unto God for it; for he alone is the Creator thereof. To him therefore will I repair, and humbly I will beseech him to create me a new heart, a clean heart, and renew a right spirit within me; Psal. 51. 10. If he requireth a pledge for it, seeing that I have formerly falsified my promise, what shall I do? I have nothing worth to leave in the place of it; but I will howsoever faithfully promise him that he shall have it again, and with that very *heart* I will promise, which he shall spare me. I will desire onely to borrow it, and but for a little time; even for no longer time

than he of his own accord shall be willingly pleased to spare it. Nay I will not so much as desire to call it *mine*; it shall be *his* still: I will beg that it may go under his name: and yet if he will not believe me, I will put him in security; the best security that ever was, or is, or shall be; even his onely beloved Son. Why then should I not sue to him to grant my desires, since neither my request is unreasonable, nor my security questionable? It is no new thing, to sue to him for a new heart. He hath been pleased to vouchsafe it to others. Thus he promised to *Israel*, by the mouth of the Prophet, saying, *I will put a new spirit within you*; Ezek. 11, 19. And in *Cap. 36*. *A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh*. Such, O such a heart, do I beg of thee, O my God. Such a new heart, such a fire new one I beseech thee to grant unto me, as may burn with zeal for the honour of thy name. But what if I should not prevail with my God for a new heart? It is all one with him to create a new, or to revive an old one; and to me it will also prove of equal value. I will howsoever submit to his pleasure. If he give me my dead one again, restored to life, as he restored the son of the widow at the prayer of *Elijah*, 1 King. 17. 20. I shall be as well contented, as if he created a new one for me; for all will be one. This also he can do if he please: for it is his custom to revive the spirit of the humble, and to revive the heart of the contrite ones; Isa. 57. 17. But if it be revived, it must be washed, before it will be fit to be presented unto him. And it must be washed by me, the pains must be taken by my self: for what he said to *Je-*

Jerusalem, he speaketh unto me, *O Jerusalem wash thine heart from wickedness, that thou mayst be saved; how long shall thy vain thoughts lodge within thee?* Jer. 4. 14. But when it is washed, it must not return again with the *sow that is washed, to wallow in the mire*: 2 Pet. 2. 22. No, no; it must go forward in goodness, that so I may be able to speak as doth the Psalmist, and say, *My heart is not turned back, neither have my steps declined from thy way*: Psal. 44. 8. And when I shall have such a heart, such a new heart, such a revived heart, such a washed heart, a heart so forward to goodness, then (I resolve) it shall be ordered constantly to look upwards to the Donor, to the Reviver thereof. If mine eyes look upwards, surely mine heart shall not stoop downwards. The very herbs and flowers teach me this lesson; for they are no sooner delivered from the womb of the earth, but upwards they grow and aspire; upwards they open; as if nature had dispatched them into the world, upon this very condition, that they should gratefully look upward towards the God of Nature. This new heart I would have wholly devoted to the fear of the Donor. *Oh that there were such a heart in me, that I would fear him, and keep all his commandments always, that it might be well with me for ever!* Deut. 5. 29. I would have it both fear and likewise love him too: I would have it directed to the love of him, and into a patient waiting for his son; 2 Thes. 3. 5. And (forasmuch as the preparations or disposing of the heart in man, is from the Lord, Prov. 16. 1.) I will beg of him so much of his grace, as that therewith I may sanctifie him in my heart, even in that very heart; 1 Pet. 3. 15. I would have it united unto him, that I might bear his name;

name; Psal. 86. 11. Then shall this *new heart*, thus *fearing* and *loving* my Creator, be *disposed* by him; it shall *sanctifie* him; and being *united* unto him, it shall ever be *vwith* him, and alvays be *protected* and *preserved* by him. I *vwould* have my *new heart* to be a chamber of *presence*, a *privy chamber*, a *bed chamber* for the King of glory; that so he may be *hidden in mine heart*; 1 Pet. 3. 4. I *vwould* have the *Spirit of his son* be *sent into it*, to *teach me to cry unto him*, *Abba father*: Gal. 4. 6. for this *new heart*, this *infant heart*, must be able to *speak*, and not onely able, but ready also to *speak*, *vwillig* to *ansvver*; that so *vwhen* God shall say, *Seek ye my face, my heart*, *vwith David's*, may be ready to *ansvver*, *Thy face, Lord, will I seek*; Psal. 27. 8. I *vwould* have it to be *clean clean vvasht* from the filthiness of former offences, and *purified*, as *vvere* the *hearts* of the *Gentiles*; Act. 15. 9. I *vwould* have it *freed* from the *foul opinions*, *thoughts*, and *desires*, which hung like so many *cobvvebs* in every corner thereof. I *vwould* have it *clean* from all *evil counsels*, that it may perform a *nevv obedience* to my God. I *vwould* have it *true* too, as *vwell* as *clean*; not onely *sprinkled* from an *evil conscience*, and *my body washed with pure water*; but I *would* have it *true* also, that I may *draw near with it unto the Lord*, in full assurance of *faith*: Heb. 10. 22. I *vwould* have it *wise*, to *vwith-stand* all *evil motions* and *affections*, because *he that getteth wisdom in heart*; *loveth his own soul*; and *he that keepeth understanding shall live*: Pro. 19. 8. I *would* have it *upright*, for so *David* (*vvh*) *vvas* a man after *Gods ovvn heart* *walked before the Lord in truth*, and in *righteousness*, and in *uprightness of heart*; 1 King. 3. 6, and then I shall be sure to have

it defended; for my defence shall be of God, which saveth the upright in heart; Psal. 7. 10. I would have it inlightened; I would have God, who commanded the light to shine out of darkness shine in my heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; 1 Cor. 4. 6. I would have the day dawn, and the day star arise in my heart; 2 Pet. 1. 19. for onely such an inlightened heart can be able to perceive, and cause mine eyes to see, and mine ears to hear Deut. 29. 4. It is onely such a heart that can understand; it was onely such a heart, as the wise, understanding, King Solomon prayed for: 1 King. 3. 9. O what a happiness should I enjoy, could I but prevail with God for such a heart! Such a heart as should be united to fear his name: Psal. 86. 11. that so, with it I might believe unto righteousness: Rom. 10. 10. Surely he who is the ancient of days, Deut. 7. 9. he who cried by the mouth of his holy Evangelist, saying, Behold I make all things new, Rev. 21. 5. even he, and he alone, can thus renew, can give me such a new, and good heart. It will not be new to him, though it be so to me; for his it is of old, though not mine, I look for a new heaven, and a new earth, wherein dwelleth righteousness: 2 Pet. 3. 13. and I look for it, according to his own promise: but what good will that do me, unless my earth, my heart be first made new: unless I have also a new heaven first in that heart: unless I have a new heart? Christ was laid in a new tomb hewn out of a rock, wherein never was any man lay before: Mat. 27. 60. My old heart is a rock, as hard, as heavy, impenetrable as a rock, yet it exceedeth not the power of the Almighty, even out of that rock to heave a new tomb, a tomb wherein the old man never lay; and there (if he please)

please) he can place my *Jesus*. I am like a lump of dough, lovvred vvith *the leaven of the Pharisees*; Mat. 16. 12. with *the leaven of malice and vvickedness*; 1 Cor. 7. 5, 8. and alas I know that *a little of that leaven leaveneth the whole lump*; v. 6. but he can purge out that old leaven, that I may be a new lump; v. 7. but then I must moisten it with my tears, and knead it with contrition. And why should I not? Why should I not cry for such a heart? Why should I not beg, and intreat, and weep, and mourn, for such a new heart? Children are apt to cry for every new thing which they see, or hear of. If God would be pleased to make me his child, I should not need to cry for such a new heart; he would freely and quickly give it me. But yet certainly I must cry for it, before he will give it. Tears are the counters by which my prayers, my desires, must be numbered; even all my petitions which I tender unto him for a heart so new. In ancient times the *Clepsydra's* or *Hour-glasses*, were not filled with sand, but water; and time was measured by the drops which fell from them. Thus must I measure my time too, even by the drops which fall from the glass, from the *chrystal* of mine eyes, for my want of this heart. Though formerly I have been so exceeding dry, as to measure with sand, yet now I must dissolve into an account by my tears. Surely such a heart as I pant for, is a most precious Jewel; and yet my God cannot chose but trust me with it, if I solicit him with my tears in the name of his Son. He can even congeal my tears into oriental pearls, and so turn them into jewels; and having heightened the value of those precious pearls, for them he can lend me that heart which I sue for. I desire but the loan of it, I would not, for all the world,

world, have it wholly mine; for then I am sure I should presently spoil it. I would but borrow it, and *in that day when he maketh up his jewels*, Mal. 3. 17. I would restore it him again. I know that he would so delight in it, if I keep it tenderly and charily, that he would wear it in his ear; he would *hear the cry of it*, as he heard the cry of the children of Israel, *by reason of their bondage*; Exod. 2. 23, 24. Well if that be the way to get such a jewel, a jewel so inestimable, so precious; if I may get it by *crying*, surely I will weep. I will cry. With Joseph, I will make haste, my bowels shall yearn within me, I will seek where to weep. I will enter into my chamber, and weep there; Gen. 43. 30. He hath given such a jewel to others, and why may not I as well hope to prevail, as others have done? He hath enough of them, he makes them, he makes them at any time, and that easily too; very easily, onely with a word of his mouth. Therefore I will cry with a great and exceeding bitter cry, and say unto him, Father bless me, even me also. O my father. I will lift up my voice and weep, and will say unto him, Hast thou but one blessing, my father? Bless me, even me also, O my father? Gen. 27. 34, 38. Upon the high places was once heard both a weeping, and a supplication also of the children of Israel; Jer. 3. 21. I will weep too towards the high place, towards the seat of my God; and every tear shall have a tongue, and every tongue shall cry for this heart which I want. Or if that will not do, then this little unruly member, which hath boasted so great things; Jam. 3. 5. this little fire, that would formerly kindle so great matters, shall now burn with zeal of my desires; and with it I will pray, and say:

The Prayer.

Righteous father, who *searchest the hearts, and triest the reins*; Jer. 17. 10. and in that search doest find my corrupted heart to be full of pollution and uncleanness; vouchsafe I beseech thee, to give me a sight of, and a sorrow for the offences thereof. Break thou my hard and stony heart, with the knowledge of my sin, and my due consideration of thy heavy wrath. Thou art a God that *delightest not in wickedness*; Psal. 5. 4. remove therefore from me this heart of obstinacy, and give me a heart of flesh: Ezek. 11. 19. Create in me a clean heart, O God, and renew a right spirit within me, Psal. 51. 10. Let not thy commandments depart from it, all the days of my life: Deut. 4. 9. Speak but the word, O God, and it shall be done. Sanctifie it in thy truth, thy word is truth; Joh. 17. 17. O thou that didst turn the wilderness into a standing water, and dry ground into water springs; Psal. 107. 35 be pleased to shew thy mercy now in the depth of my distress. Lord, hear my desires; behold my necessities. Without a heart I cannot serve thee: without a new heart I cannot praise thee, Lord, give me a heart to fear thee, to tremble at thy word; Isa. 66. 2. to listen to thy promises; to confess my sins, and to be sorry for mine offences: Psal. 38. 18. Give me, O my God, such a heart as thou requirest, that so it may be always sound in thy statutes: Psal. 119. 80. Give me a heart that may mourn in secret for all my sins, both secret, and open; that may be zealous for thine honour; that may be tender of thy displeasure; and that may shun both the inclination to and the desire of offending thee, my great Creator. Hear me, O God, for thy
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mercies are great. Hear me, O Christ, whose *side* was pierced, Joh. 19. 34. whose *soul* was sorrowful, Mat. 26. 38. and all to purchase new *hearts* for all that are penitent sinners. Hear me, O *Blessed Spirit*, and assist me in my petitions, *with sighs and groans that cannot be expressed*; Rom. 8. 26. Give me a *heart* for thy service, and then *set me*, O Lord, *as a seal upon thine arm*; Cant. 8. 6. O Lord give! O Lord *forgive*! Forgive my sins, and give me the blessing of a righteous *heart*; that so I may fear thee as long as I shall remain in this *valley of tears*; and then receive me, O my father, into thy *cœlestial Kingdom*, that I may live with thee in glory for ever and ever, through *Jesus Christ* my only Mediator and Redeemer. *Amen.*

The Third Subject.

TEARS of TIME.

The Soliloquy consisting of three parts, viz.

1. *A Review of the Time past.*
2. *A Consideration of the Time presents.*
3. *A Resolution for the Time to come.*

The First Part.

A Review of the Time past.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord, consider my meditation.

*Hearken unto the voice of my cry, my King,
and my God, for unto thee will I pray.*

THE Four Beasts in the Apocalypse, that were full of eyes before, behind, and within, sitting upon the Throne which was set in Heaven, rested not day and night, saying, *Holy, holy, holy Lord God Almighty, which was, and is, and is to come*; Rev. 4.8. What a high description is here of the sacred Trinity! The Father *holy*, the Son *holy*, and the Spirit *holy*; and yet not three holies, but one *holy*. The Father Lord, the Son Lord, and the Holy Ghost Lord. The Father God, the Son God, and the Holy Ghost God. The Father *Allmighty*, the Son *Allmighty*, and the Holy Ghost *Allmighty*. The Father *Eternal*, the Son *Eternal*, and the Holy Ghost

Ghost *Eternal*: and yet not three *Lords*, nor three *Gods*, nor three *Allmighties*, nor three *Eternals*; but one *Lord*, one *God*, one *Allmighty*, and one *Eternal*. *Eternal*? What's that? The Text saith *which was*; not as if he had been (but is not) therefore it is added *which is*; yet not so *is*, as if he should be no more; therefore it is further added *and is to come*. Surely, he that *was*, without beginning; which *is* immutable, and which *shall* be the judge both of the quick and the dead; even the same *God was, is, and shall be Holy* in his Essence, *Lord* in his Dominion, *God* in his Excellency, *Allmighty* in his Power, and *Eternal* in all. When I read these deep mysteries of my God, O how I am divided, me thinks, in my self! How do I vary in my thoughts, and meditations! The singing of those heavenly beasts, makes me rejoyce; but their Song it self drives me into a sadness; for they tell me that *holiness* and *righteousness*, and *glory*, and *power*, and *eternity* is the very nature of God; in none whereof I can find my self to be like unto him. Lord, I wish that I were with the beasts upon the *Throne*, that I might be a little more cheerful than I am here at the *Footstool*. But alas my wishes cannot be purchases; for none can come to God, but those alone, who are like unto God. Before I can come to sit upon that *Throne*, I must certainly be *holy*, for *he is ho'y*: 1 Cor. 2. 9. I must be *righteous*, for he is *righteous*: and then, though I shall not have such power, nor glory as he hath, yet I shall have my share; I shall have my proportion, I shall have such power to magnifie my God, as that nothing shall be able either to oppose, or divert me: I shall have such glory, as *neither eye hath seen, nor ear hath*

hath heard, nor yet can enter into the heart of man to conceive; 1 Pet. i. 19. yea and I shall have eternity too: for though I cannot be said to be perfectly eternal, because I had a beginning; yet I shall be certainly eternal, in that I shall have no end. But how shall I gain this holiness, that I may come to that eternity? Surely I must look upon the three distinctions, or parts of time; and if I consider them as limited, I must find my self in them; if as unlimited, I must find my God in them. For God is not so said *which was*, *which is*, and *which is to come*; as if this description did any way come near a full expression of his eternity: but rather submits, as it were, only to our capacity; that so by this, I may partly conjecture at what I cannot possibly comprehend. No time can properly be ascribed unto God; for each part thereof hath a bound and limitation, which God cannot have. The time *past* is gone already from us: the time *present* is going: and the time *to come*, is not yet ours. But when we say God *was*, we intimate his perfection in being, without a beginning of being: When we say God *is*, we express his vigor and readiness, and power to effect his purposes: and when we say God *shall be*, we undoubtedly acknowledge and confess his perpetuity. The time was, when I was not; and I again shall be, when time shall not. I shall be, indeed, but where shall I be? Eternity hath but two Mansions, Heaven and Hell. If I do not take heed, I may be *tortured for ever* (Lord how I tremble at the thought of it!) in the land of darkness: and yet 'tis possible for me to avoid that fire and brimstone, and *live eternally* in the Heavens. Surely, if the choice be

be in my power, I am a thousand times worse than the maddest woman that ever was bereft of her Senses, if I chuse not Heaven much rather than Hell; for in Heaven is an eternal life, but in Hell an eternal death. In the one shall be no end of living, in the other shall be no end of dying. 'Tis concluded then, if my choice be free, I lay hands upon Heaven, that shall be mine. And who can blame me? the choice I am sure is good: but yet there remains more than the bare saying, *I chuse Heaven for my lot.* Yes surely, there's more than this, or else it had been impossible that ever any should have been damned, if the fruition of happiness should immediately have ensued upon the election by word or speech alone. What then is next required to my choice? My Saviour tells me, *Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven; but he that doth the will of my father which is in heaven: Mat. 7. 21.* Do his will? What's that? What is his will? Surely the Prophet tells me, when he says and advises, *Seek the Lord while he may be found; call upon him while he is near: Isa. 55. 6.* Seek him? Why? He's in Heaven. *While he may be found?* Why? When cannot he be found, who is every where, and for ever and ever? True it is, that he is always to be found, but onely of them that seek him; and those that seek, must seek as they ought or else they shall not find him whom they would. He is always to be found, but is he always to be found of me? This question is to the purpose indeed, for what is it to me, if all the world besides should find him? What content could I receive in that joy which others would have in
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the fruition of him, if I find him not? Certainly no pleasure could redound to me, if I should have, though the whole, *land of darkness*, to my self; and no body else allotted to share with me. Alas, alas, God is not always to be *found*, because he is not always *sought*. The defect is in our selves, and not in him; for those that will find him, must seek him: he's very well worth the looking for. Where now have I been all this while, or where hath *He* been ever since I was born; that I have trifled out so much time, and yet have not found him? Oh, though I *sought* him not, yet he *found* me; though I *knew* him not, yet he *knew* me: though I *mind*ed him not, yet he *watched* over me. He *sought* me, he *called* me, he *wooed* me to come to him; and when I still denied, he offered me *precious things*; precious indeed, if I would but come to him; and yet I would not: but back again, like a child, I still ran to my *nurse*; I hid my self from him, and with my *nurse* I sported and played. But why would not *Nature*, my fond *nurse*, suffer me to go to him? Oh, because she knew that if once I should go home to my heavenly *father*, he would *wean* me presently, and never suffer my *nurse* to fool me any more. Moreover, she thought that he would use me hardly, and *chide* me, and *scourge* me; and that she could not endure: it went against her disposition. Lord, now thou hast opened mine eyes, that I might seek thee, now I do seek thee, do thou reveal thy self unto me; be ever with me; be thou ever mine. Make me to see what I *was*, with shame and horror, and now to be what I *should* be, even a fighting, sobbing, sorrowful *convert*. Make me see, what I *was*, say I? Indeed what was I not, that

that *was not* good, that was wicked and corrupt? I cannot remember that in all my life, I ever did any one thing, which might truly and justly be called *good*. Ay me! All my time past, was given for *nothing*; I have quite lost it. How said I? For *nothing*? It were well indeed for me, if it were so well: I pray God it may be so. But there is an old score, and a great one too, for which I must call my self to an account; or else I am sure that the Almighty will. Better it will be for me, that I do it, than he: and yet I cannot do it without him. Lord grant, that I may now spend my time *well*, even in the recounting how *ill* I formerly consumed it; and in repenting of that *ill*. At my birth I surely began well, for I was ignorant of evil; I was innocent: and yet (now I better bethink my self of it) I did not, I was not so ignorant, or not so *innocent*; for I was both *conceived in sin*, and born in sin too; I *was shapen in iniquity*, and *in sin did my mother conceive me*: Psal. 51. 5. Yet I was a kind of *Propheteß* at my birth; for I came weeping into the world: so do all: and questionless the first cry was caused by sin, foreseeing, as it were, the sin I should commit; and grieving in a sort, for the sin which I inherited. But did I begin so *well*, and proceed so *ill*? Was I a young *saint*, and am I an old *sinner*? Was I born a *propheteß*, and have I lived a *transgressor*? Yes, I have: oh I have. I grew in *wickedness*, as I grew in years. *When I was a child*, I lived in ignorance: I *spake as a child*, I *understood as a child*, I *thought as a child*: 1 Cor. 13. 11. yet when I grew past that child-hood, I did not *put away childish things*. I lived indeed in ignorance, and yet the time of that ignorance God winked at; but now he commands

mands me to repent: Acts 17. 30. Foolish I was, and ignorant, even as a beast before him: Psal. 73. 22 for I looked onely after things temporal; and never thought upon those that are eternal, and yet (if I consider well of it) there neither is, nor can be any due comparison between them; for there holds no proportion: there is no analogy or resemblance held between things finite and things infinite. I may observe some difference between them, if I do but consider how eagerly I long for things temporal, and how I love them before I obtain them; but, when for a moment I have enjoyed them, their value is forgotten; for I am surfeited, I am cloyed with them: and all this, because they have not power, nor goodness enough, to bound and limit my desires. But things eternal, though here they are more coldly desired, yet they shall be beloved and enjoyed with true content, and continual rejoicing hereafter. Peradventure those things which I seek for here, I obtain not. or if I gain them, and should possess them all my life time, yet they would not continue, they would remain but a short space with me; because I shall not continue, my life is short. If I could possibly be as old, if I could live as long as from time to time; from the beginning of time to the end of time, from the creation of the world to the dissolution of the world, yet all this time would not be long, yea it would be nothing in comparison of eternity. It would not be the Hundred thousand thousand thousand thousandth part, so much as one grain of sand is to the whole earth; to the whole world, and all therein contained; although the world should be a Million of millions of thousands of millions of times greater than it is, or could be

accounted by Arithmerick. Well then, I can have but my life in earthly things, and perhaps not that neither in those things which I desire: they will *not* be mine for ever: no, for they shall not endure for ever: but that which is *eternal*, shall be for ever and ever, *world without end*: I mean not, *this world without end*, for this shall have an end: but I mean that other *world*, that better *world*, the *world to come*, *eternal in the heavens*. Sinful I *was*, even before I *was*, before I was in the *world*; for I had the stain of original corruption, even in my mother's belly; and then I *was not*, or *not* in this *world*; for so our common speech goes; yea and so our Saviour himself doth say also, *A woman, when she is in her travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world*: Joh. 16. 21. Our years are constantly reckoned, not from our conceptions, for then we were imperfect: no nor from the time of *life*, from the time we were first *quick*, when our souls were at once both created and infused into us; and yea then we were guilty of original pollution: but as if we were not worthy to be said to be, until we may begin to be more sinful, our age is onely reckoned from our first society with *sinners*. The simple *world* accounts that we *have been* but just so long, as we *have been* companions together in the view of men: and so if men were to number my transgressions, and had both power and skill to sum them up, they would begin but at my birth onely; at that time when they began to corrupt me; but God will begin at my *beginning*, at the first time that I received a *soul*; and from that very instant

if he be so strict, as to begin with my *original* uncleanness when I *knew* it not; oh what will he say to mine *actual* abominations, which I both did, and *do know*? So many actual sins I have committed, that I cannot *number* them: so *great* and *grievous* actual sins, that I cannot *estimate* them. All my former time hath indeed been wholly *mine*; none of it was *Gods*. But what good have I done *to*, or *for* my self, in all this time? Just none at all: nay on the contrary, infinite hurt; infinite injury: for I have not only dishonoured my God, and offended my neighbour; but also I have every moment made my self more liable to eternal damnation. But shall I have *my* time and shall not God have *his* too? Yes, yes; he hath all this while had his time, his time of patience, and *forbearance*, and *long suffering*, Rom. 2. 4. daily expecting my repentance and conversion. But this was rather *my* time, than *his*; for it was for *my* good, in that he spared me. And shall not *he* yet have *his* time? Some other time? Yes, he will have it. He will have a *time* of *visiting* the *proud*, for so he threatned *Babylon* by the mouth of his Prophet, saying, Behold I am against thee, O thou most proud, saith the Lord God of hosts; for thy day is come; the time that I will visit thee: Jer. 50. 31. I have been *proud*, with *Babylon*; justly therefore may I expect, that God should *visit* me, as he visited *Babylon*. He will have a *time* of *vengeance*; for so saith the Prophet too: Flee out of the midst of *Babylon*, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence: Jer. 51. 6. I have lived all this while in *Babylon*, and I have sinned with *Babylon*; and justly therefore might I be destroyed with *Babylon*.

lon: But the goodness of my God hath hitherto spared me: his kindness is greater then I can *merit*, or *require*, or *vallew*: for though he had his *time of vengeance* against *Babylon*, yet his *time of mercy* continueth to me, in calling me to flee from out of the midst of her. He *did call before*; but I *heard not before*: for though the *silly birds*, and the *fowls* do know their times, and seasons; yet I knew not my time, when God called for my conversion, *The Storke in the heaven knoweth her appointed times; and the Turtle and the Crane, and the Swallow observe the time of their coming*, Jer. 8.7. but I, poor I, *simple I*, did not know the judgments of the Lord. He will also have a *time of calling* every one to an *account* for their sins; and that time he may take when soever he pleaseth: yea and so he doth too; for, every day some or other do appear at his tribunal. This time he might have taken against me also, all this while; while I have lived in my sins; for I did not *watch*, and *pray*; though I *knew not when the time would be*, Mark 13. 33. After judgment he will have a *time of execution* too; but he deferr's, he delays both *judgment*, and *execution*. This was well known even unto those *two possessed with Devils*, in the countrey of the *Gergesenes*, which met my Redeemer as they were coming out of the tombs, exceeding fierce, so that no man might pass by that way: for they cried out saying, *What have we to do with thee Jesus, thou son of God? Art thou come hither to torment us, before the time?* Mat. 8. 28, 29. O let the *time of vengeance* put me in mind of my *sins*, and what I have deserved justly by them! Yet, lest Satan should sow tares among my *wheat*, Mat. 13. 25. least he should tempt me

me to despair, when I prepare to repent; let me as well consider that God hath a *time of love* too, as *hatred*; of *mercy*, as of *fury*. Thus the Apostle telleth me: *When the fulness of time was come, God sent forth his son, made of a woman, made under the law; To redeem them that were under the law, that we might receive the adoption of sons, Gal. 4. 4, 5.* O what a blessed *time of love* was this, when his *own* son, his *only* son, his son of his bosome was sent to redeem such wicked, and ungodly wretches, as I poor creature am! *Jerusalem* found a *time of love* too, of infinite love, when the Lord passed by her, and looked upon her; and behold her *time was the time of love*; and he spread his skirt over her, and covered her nakedness. Ezek 16. 8. Yea, and I have had a *time of his love* too, when all this while that I have continued in obstinacy and rebellion, he hath yet deferred the execution of his Justice. But now, most of all now, O my God, I find, and feel thy love which I was not sensible of before. It is *thy love*, that I affect thy love; that I seek thy love, because I begin to know my sins which hindred me from the knowledge of thy love: and among the rest of my sins, because I now begin to be sensible of my precious, but ill-spent, and lost *time*. And since thou hast now begun thy love; the manifestation of thy love to me, I am so much the more revived, by how much I know that thou canst not chuse but continue thy love, even for my good; that I may have time and knowledge, and desire, and power to love thee again: But especially for *thine own sake*; for thou that art *eternal*, even thou, and thou alone art likewise love; for so the Apostle tells me; *God is love, 1 John 4. 16.* Thy love there-fore

fore being thy self, and thy *self* being *eternal*, for thine own sake, O *love eternal*, continue unto me thy *love*. And that I may be the more sensible of it, Lord let it suffice that the time past of my life I have wrought the will of the Gentiles, when I walked in all manner of wickedness and ungodliness, 1 Pet. 4. 3, 7. And now (seeing the end of all things at hand) make me to be sober, and to watch unto prayer. Make me to walk circumspectly; not as a fool, but as the wise; Redeeming the time, because the days are evil, Eph. 5. 15, 16. But how shall I redeem the time, since I have already quite lost it? There is no other way, but by undoing, unfinning the evil which I have hitherto committed: and this must be with my present sorrows, for my past, my deluding joys. Lord, will one tear serve thy turn, for one sin? I know it is too little; I confess it; and yet that one for one is more than I can give; for my tears can be but finite, but few; whereas my sins are many, are infinite. But may one tear serve thee for all my sins? Alas, that's too little in all conscience; and yet even that is more than by nature I am willing to give. I must, I must weep, if ever I hope to receive any comfort: yea, and when I have wept as much as I well can weep, even then I must endeavour to weep, because I can weep no more. David was a man; and yet he could weep: yea he had so many tears, that he was charitably pleased to dispose of some for others; yea very many: for his own words are, Rivers of waters run down mine eyes, because men keep not thy law, Psal. 119. 136. I am a woman, and shall I have no tears, I can cry sometimes for anger; and that is only to satisfy a sinful passion.

I can cry sometimes for a *loss*, when as that which I lose is not worth a *tear*. O if ever I will be angry while I live, let me be angry now! Let me be angry at my self for mis-spending my *time*! Let me be heartily angry, even till I cry again! O, if ever loss was great, I am sure that mine is; for I have lost my *time*; my precious *time*; my whole *time*, even my whole *life* ever since I was born, unto this very minute. Otherwise I might have had in all this space whole millions of good *thoughts*, and *speeches*, and *actions*, and *sobs*, and *tears* registred in heaven against my appearing at the tribunal. But instead of those, I have filled the book of remembrance of my God, with nothing but *vanities* and *follies*; with *sins*, and *wickednesses*; with *omissions*, and *commissions*, so many, and so grievous, that unless they be *blotted* out there is no remedy but I my self must be *blotted* out of the book of life. But there is yet *hope*, so long as there is *life*. There is hope that they may be *expunged*; but then I must begin the work, in my *repentance*, and *blot* them with my *tears*. O that I were now a very *pillar of salt*; even such a one as *Lots wife* was turned into; *Gen. 19. 26.* though not with her backsliding; not with her looking back, and longing to return to *Sodom* again. No, no; that were to *repent* of my *repentance*; and to undo, what I have begun. But I would be *salt*; because a *tear* is so; and I would be *all salt*, a whole *pillar of salt*, that so in my *repentance*, I might be *all sorrow*, *all tears*, and *melt* quite away in my *laments* for my wickedness: for thus might I begin to *blot* out the *sins* which I have committed. But if I may not have that wish, Lord let me howsoever *sweep* as

much as I may; as much as nature and grace can possibly wring from the eyes of a woman: and when I have thus endeavoured to begin to *blot* out the offences of the *time* which is *past*; then help me, O my God; assist me, O Christ, O Jesus; and with thy most precious *blood* which was shed upon the *Crois*, *blot* them all out of thy remembrance, for ever, and ever.

The Second Part of the Soliloquy.

A Consideration of the Time present.

IT is the practice of the wise, to *redeem* the *time past*; to *govern* well the *time present*; and carefully to *provide* for the time to come. That which is *past*, may be *redeemed* by *sorrow* at the *time* which is *present*; and the well-employing of the *present*, may prepare us for the *future*. I have wickedly lost that *time* which is *past*; I would therefore dispose well of that which is *present*. And yet, Lord how swiftly does this *present time* hasten away! If I mark but the *pulse* of my watch, I hear it cry, *tick tick, tick tick*, as fast as I can well count; and yet that comes not near a full informing me of the *flight* of the *time*. Alack, the last minute is already gone: that which is *present*, is but an *instant*, and not discernable; it continueth at most, but the twinkling of an eye; and yet the *present moment* is often lost in the expectation of the *future*. The minutes *fly*, and stay not the accountant's leasure. The days *hasten*, and in their swift expedition, chide my negligence.

gence, and slowness in religion. But, if I well consider it, my *time* is *not* so short; but I am an ill house-wife of it: there's the fault. I *receive not* a short life; but I *make* it short: for I am not driven to a *poverty* of time, but contrarily, I am guilty of the *prodigality*. I am careful, and provident, for my *outward estate*; and with all my discretion, and industry, I endeavour, at least to keep it, if not to *increase it*: but as touching my *time*, away I let it pass; I give it away; I *lavish* it away; whereas no covetousness is either commendable, or so much as lawful, but onely the coveting of our most precious *time*. I commonly accuse nature (or rather, the God of nature) for allowing me such a *short time* upon earth: and yet certainly I speak not as I mean: I do not account it short, for I throw it away, I cast it away: yea I contemn it, as if it were base, and not worth the owning. Yea more, I even *wish* it away, for sometimes I wish for the expiring of a lease, sometimes for the death of a friend, after whose decease, I shall possess such, or such a revenue: whereas the shortest of these times may be many years: and yet I consider not that every *moment* shortens my life. Thus the *time* it self is become a *burden* to me: for I *wish* to hasten it; and yet I consider not that the fruition of my desires would make me in debt to years, a thing which I dread much more, then I pretend to fear the loss of my time. It is the custom of our sex to *desire to live*, yet not to *live* without our youthful desires. Old age we conceive, may be accounted *venerable*; but *youthful* years we only delight in: thus we con-

temn that which is *honourable*; and pride ourselves in that which is *sinful*: We hasten in our wishes, the *fleeting time*, but we desire to *revert* the *chillowed*, and *farrowed* effects thereof. We wish too *early*, for the time not expired, and then we wish too *late*, for what cannot be recalled. My time at *longest*, is but *short*, very *short*, if compared with *gray-headed Eternity*: so was the *Prophets* also, even the *Prophet Davids*, which made him cry out, *Remember how short my time is: wherefore hast thou made all men in vain?* Psal. 89. 47. Saint Paul acknowledgeth likewise the *shortness* of our age, speaking thus, *This I say brethren, the time is short: it remaineth that both they that have wives, be as though they had none, &c.* 1 Cor. 7. 29. And yet, as *short* as it is, I endeavour to make it *shorter*: for (to speak truly) the time *flyeth* not away from me, but I drive it away. *Religious* exercises make me deem it long and tedious: but *sports*, and delights seem to lend it a wing, or to impe a feather. I value it therefore, according to my employment, and esteem it only according to my affairs. If I therefore seriously consider of it, I shall find it *flying* from those that are *sportful*, but walking *leisurely* from those who either are *employ'd* in matters of Religion, or groan under the burden of any heavy affliction: Thus far opinion either lends it wings, or pulls the quills. But if with a more judicious eye I pry into my life, the time of my life, I shall find, that a great part thereof is *lost*, in doing *evil*: the most of it in doing *nothing*: but I fear that I may truly say) all of it, in doing what I *ought not*. And yet, for all this, I cry out

out upon my *time*; upon my *lost time*: but always I conceal to my self the *follies* wherein I *lost this time*. All this I confess: why then do I not well imploy the *little* of this *little time*; that so, when I die, I may *outlive* even time it self? I am not of their opinions, who attribute *wisdom* unto *time*, because it *discovers, teaches, and alters* all things. This is not an act of *time*; but *in time* our judgments come to maturity, and *in time* the decays of Nature are discovered. As little also do I concur with them, who account it foolish, because (say they) it is the master of *oblivion*: for in time all things are *forgotten*, I attribute not either *wisdom* or *folly* to the mensuration of our lives; but *those* I deem either *wise* or *foolish*, who *well* or *ill* dispose of their *time*. I will endeavour for so much *wisdom* as to imploy my days in *religious wisdom*; and I will not, I need not go farther to seek for the *foolish*, and *unwise*, then to my self, when I vainly mispend the jewel of a *minute*. Every day I will account as *lost*, wherein I have not been careful to perform my duty: and every such *day* I will endeavour to *redeem*, by a sorrowful *night*. If a hair doth happen to fall from my head, it is beyond my art to fasten it where it grew: and yet I do not use to think, that the *minute* which is past is more certainly irrevocable. I can *speak* my words again, and again; but I cannot live over my *hours* again and again. And yet, for all this, I take delight in those shadows of vanity; but consider not, that such *delight* is *sorrow*. I labour, with industry, and weariness, for things that are *transitory*; and yet I lose them, before I am aware. They are not gotten without *drops of sweat*; and they depart not from me without *drops of tears*. All that *time*

is but *loss*, and spent in grief, which is not layed out for the purchase of *eternity*. All my time is unprofitably *spent*, if it be not *spent* in the service of my God. With him all *times* are alike, because he is *eternal*, without either beginning, or ending. Neither *past*, nor *present*, nor *future* can make any alteration with him; because he *seeth* at once, and ever *did*, and ever will see all things whatsoever, which *have* been, *are*, and *shall* be. But it is not so with me; for to me my *time* is measured out, and delivered by *instants*. That which was before me; *was not mine*; and yet I reap some benefit from it; because the labours, and observations of former ages, and occurrences, are left to our times, to instruct us in wisdom. That time which *shall* be, when I shall be layed low in the dust, shall *not* be *mine*: for, by reason of my sin, my life shall not continue. My time then is only for a bare term of *life*; and how *long*, or how *short* this *life* shall continue, I know not; for every *moment* draweth me neerer and neerer to the period thereof. I reckon my *present* age by the years that are past; as if those years were still mine own, which are escaped from me. I reckon sometimes *before the time*; and determine that mine age shall be so much increased, when such or such a month shall govern in the Kalender: as if I were sure of that *time* which I yet have not: whereas if I should live as long as I desire, or *reckon*, and make *account* to live; I should heartily wish that mine *account* were ended, that my *reckoning* were discharged. *Short* indeed my *time* is, not only in *it self*; or considered with *eternity*; but also compared with his who is the tempter: for he was a Devil before ever was created

created or made either man, or woman; and he shall be a Devil when none shall be left to be allured by him. He hath had his time to tempt, and seduce, ever since he conquered the first Innocent: and he shall continue his suggestions so long as men shall continue in the world; and yet, for all this his time is said to be but short: for so saith St. John: *Woe to the inhabitants of the earth, and of the sea; for the Devil is come down unto you, having great wrath, because he knoweth he hath but a short time,* Rev. 12. 12. If his time be short, which is much longer then mine; what then is mine, which is but a moment, in comparison of his? And yet this moment may be a portal to eternity, if I so behave myself, as always providing to live eternally. But how shall I settle my self, to be thus provided? I would spend my time well; but that I account it a sin to spend my time: for if my life be good, my time is not spent, but gotten. I would lead my life in the commandments of my God: this I ought to do but I am not forward to do it. True it is, that those which live well may be truly said to lead their lives: they walk gently; and therefore surely: but those that live ill do spend their lives: they spend them prodigally; they consume them vainly. How then shall I lead my life, that I may live for ever? Certainly I must not do, as the world doth: I must not measure my life by either the length, or variety of discourses. I must not determine to trifle out an hour in vain society; and purposely address my self to companies apt to bereave me of my fleeting time. The tongue cannot walk so speedily, as the moments can pass: I must not therefore instruct my tongue to hasten the hours in vain dis-

discourses; for that very *hour* which I resolve to sacrifice in common, and sinful language, may peradventure be the last which God hath allotted me. If so it should prove; much better it were that I should lay it out in repentance, then charge it to my sinful *account*, which I must suddenly ballance. Nor may I *think* away my time: it must not be worn out by pensive, and distracting *melancholy*; such as the Devil is apt to teach; and thereto to annex a kind of delight. No *thought* is free, but that which is *godly*: No *melancholy* is justifiable, but that which proceeds from a *penitent* sinner. Every thought not fixed on goodness, is but a spur to hasten the *time*, and an addition to my debts. I must therefore *enter* into *my self*, as I do into my *garden*: I must *root* out the *weeds*, the *evil*, and unhallowed *cogitations*; but *cherish* the *flowers*; the religious, and devout *Meditations*. There is a way, so to spend the time, as to *gain* by the *loss*: so to *give* it, as to get advantage by the *gift*; and that is by *giving*, or rather by *rendring* it back to the *donor*. This is done, by imploying my *little*, my *speedy* time in the service of my God: which being done, he will reward me with *eternity*, when time shall be forgotten. No time is better *spent*, then that which is *spent* in a sorrow for sin. This time therefore which is *lent* me, I *vwill repay* back again, in repentance for my sins. I have *knitted* up a life; but the stitches are false, or broken: I will therefore *ravell* it out again, in the examination of my errors. I have *woven* up a life, full of false-hood, and mistakes; but I will *unweave* the *webb*, by inquiring into my *several breaches*, mine

enor-

normities. I was born to *work*; not *hereafter*, but *here*: Lord grant, that whilst I am here, I may *work out my salvation with fear and trembling*, Phil.

2. 12. I was born to *run*; to run a *race*; not *hereafter*, but *here*: Lord grant, that whilst I am here, I may *so run, that hereafter I may obtain*, 1 Cor.

9. 24. I was born to *contend*; not *hereafter*, but *here*: Lord grant, that whilst I am here, I may *so strive that I may get the mastery*, and hereafter obtain an incorruptible crown of glory, 2 Tim.

2. 5. I must *work*, and labour in *repentance*; I must run in *faith*, I must strive in *hope*, and all this must be done in this *little skantling of time*, which is measured to me upon earth. Alas when I shall be snatched away from these earthly employments, no more time will be allotted me for either repentance, or faith, or hope. No, no: If I go to *heaven*; there I shall have no need of *repentance*: If I go to *hell*; there I shall not have *power* to repent. In *heaven* both *faith* and *hope* shall have their perfect consummation; and be turned into *knowledge*, and *fruition*: In *hell* shall be neither *faith* in Christ, nor *hope* by Christ. *This life* is the time, in which I must provide for the *life to come*. O what would not *Cain*, or *Judas*, or any other of the damned in *hell* give (if yet they had any thing to give) for but one of these *hours* which I trifle away! How would they presently fall upon their knees, if an hour of repentance were lent unto them; and howl and cry, and tear, and roar, and all they would account too little, if yet they had hopes, by *repentance*, to be freed from their *torments*! This I read and this I cannot chuse but believe: O what care ought I then to take, to spend my *whole time* in

in repentance whilst I am *here*; lest *hereafter* I should have a portion with those impenitent wretches, in the land of horror! Whilst I am *here*, I have hope, if yet I have grace: but if once the sentence be passed, there will be no revoking it: when the soul shall be departed, there will be no returning. To him (says Solomon) *that is joyned to all the living, there is hope: for the living know that they shall die; but the dead know not any thing; neither have they any more a reward,* Eccles. 9. 4, 5. Every one *here* is allotted a time to spend in repentance; to which they are strongly perswaded even by the remembrance of death: but when once they are dead, all hope of effectual godly sorrow is but vain, and as vain is the hope of mercy for their cries. *There is no work, nor device, nor knowledg, nor wisdom in the grave, whither they go,* Eccles. 9. 10. If the tree fall toward the South, or toward the North; in the place where the tree falleth, there it shall be, Eccles. 11. 3. Grant therefore, O my God, that I may seek thee now whilst thou mayst be found, and call upon thee whilst thou art near, Is. 55. 6. Make me worship thee *here*; and pray to thee *here*; and weep to thee *here*, and believe in thee *here*; and hope in thee *here*; and love thee *here*: for whatsoever I sow, that I shall be sure to reap, Gal. 6. 7. I will therefore sow in prayers, and in tears *here*, Psal. 26. 5. and then I shall be sure to reap in joy *hereafter*, even to enter into the joy of my Lord, Mat. 25. 23.

The third Part of the Soliloquy.

A Resolution for the time to come.

WHile the earth remaineth (saith the Lord to Noah) *seed time and harvest, cold and heat, summer and winter, day and night shall not cease;* Gen. 8. 22. This is a faithful promise of the true God; and therefore cannot be questioned, or doubted by Christians. But how long shall these seasons last? Only as long as the earth remaineth. And how long shall the earth remain? God only knoweth *that*: it is not in the power, or reach of the wisest upon earth to limit the time thereof. A time will come, when *heaven and earth shall pass away: when the Sun shall be darkned, and the Moon shall not give her light; and the Stars shall fall from Heaven: and the powers of the heavens shall be shaken; but of that day and hour knoweth no man, no not the Angels in heaven; but the Father only,* Mat. 24. 29, 35, 36. The earth (I know) shall have a time of dissolution; and her funeral piles shall be kindled, and fired by him, whose breath, like a stream of brimstone, doth kindle Tophet, Is. 30. 33. Yet, though I know not how soon this time shall be expired, I hope it may be deferred for many ages: and so peradventure it may be. But what if it be? What can the delaying thereof advantage me? How many ages have passed since the creation of the world! How many millions of people have had their successions since the death of *Abel*? I neither was created with the first; nor (for any thing I know) shall I remain

main with the last. If therefore the earth, and the seasons of the earth shall continue a thousand years; if yet I live not out that thousand years, what can the age of the world advantage me? Why then do I fasten my hopes upon *future times*? Why do I confidently reckon upon *years to come*, or *months*, or *weeks*, or *days*? Nay, why upon *to morrow*? Why upon an *hour*? Why upon a *minute*? There is nothing more sure then that my former days are *past*, and gone, and may not be recalled: Nothing is more *certain*, then that the present *instant* is *short*, and cannot continue: And nothing again, is more *uncertain* to me, then the *future time* whereon I depend. Moreover: If I were sure to live a certain proportion and number of days or weeks, or months: if I were sure that the Lord would *add unto my days fifteen years*, as he did to *Hezekiahs*, 2 Kings 20. 6. yet how do I know that he would give me grace to *repent* in those *fifteen years*? An *impenitent life* is but a *living death*; and (which is worst of all) *after that cometh judgment*, Heb. 9. 27. If then I vainly flatter my self with a hope that my life shall be prolonged; and relying upon the broken reed of that deceiving hope, if I defer my repentance; I do but hope that God will *lengthen my days* that I may *increase my sins*; and so, by consequence that my *punishment* may be *increased*. There is indeed, a sort of coverous people in the world, which promise to themselves a *continuance* of their *lives*, that they may *increase their riches*. These are they which say, *To day, or to morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas* (as the Apostle saith) *they know*

know not what shall be to morrow, Jam. 4. 13, 14. For, what is our life? It is even a vapour, that appeareth for a little time and then vanisheth away. And there is a sort of luxurious Atheists, and Epicures, which say, Come ye, I will fetch wine and we will fill our selves with strong drink; and to morrow shall be as this day, and much more abundant, Is. 56. 12. These are they which say, Our time is a very shadow that passeth away; and after our end, there is no returning; for it is fast sealed that no man cometh again: Come on, therefore; let us enjoy the good things that are present; and let us speedily use the creatures, like as in youth. Let us fill our selves with costly wine, and ointments; and let no flower of the spring pass us. Let us crown our selves with rose-buds, before they be withered: Let none of us go without his part of voluptuousness; let us leave tokens of our joyfulness in every place; for this is our portion, and our lot is this, Wisd. 2. 5, 6, 7, 8, 9. And these are they, which (like the rich Epicure in the Gospel) say unto ~~their~~ Souls, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry, Luke 12. 19. All these suppose that man was created onely for meats; and not meats for man. They conceive that every one shall have a time of pleasure; and wickedly they seek it in the vanity of the creatures. But oh! that both they, and I, might ever have those words of the Almighty sounding in our ears, Thou fool; this night thy soul shall be required of thee; and then, whose shall those things be, which thou hast provided, Luke 12. 20. This night, Lord? Yes, this very hour, this very instant thou mayst strike me dead, and then as death leaves me, judgment shall find me. O it will be a time of horror and

and amazement to those that prepare not *for*, to those that expect not, *his coming*. Saint Peter said long ago that, *The time is come, that judgment must begin at the house of God*, 1 Pet. 4. 17. and *if it first begin at us* (Lord put me into that number) *what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly, and sinners appear?* 1 Pet. 4. 18. Heark: Dost thou hear that, O my soul? *The righteous shall scarcely be saved*. This is true, for it is the word of truth. It was inspired by his Spirit, who said, *Strait is the gate, and narrow is the way that leadeth to life, and few there be that find it*, Mat. 7. 14. O how I tremble, when I read that *scarcely*, and that *few*! What shall I do, to be one of those *few*, although I obtain it never so *hardly*, although I know that I shall *scarcely* attain to it? Lord, I *will* repent, but do thou assist me. Lord, I *will* be faithful; but do thou *increase* my faith, Luke 17. 5. I *will*, do I say? When? How? Am I sure of any time, but the present moment? Or can I stay the present instant, and hinder it from flying. No, no, I cannot: By thy Grace therefore, blessed God, even now, this very instant I *do* repent, and am unfeignedly sorrowful for all mine offences: this very moment I *do* believe all that thou hast spoken in thy holy word, I *do* believe thee, I *do* believe in thee, O Lord help thou my unbelief, Mark 9. 24. If I shall have any more *minutes* allotted me, I will *number* them with my tears, because I cannot *number* my sins. I will eat the bread of sorrow; and I will drink the water of contrition and affliction; Is. 30. 20. If I live to eat and drink any more. See, see,

see, how voluntarily these forward *tears* falling already from mine eyes, present themselves to my *lipps*, and steal into the *corners*, privately (as it were) instructing me, that they are the *wine* which befits a sinner. Lord, *let me not live*, if I do not love to grieve and grieve most affectionately for my hainous offences: for those offences of mine which so scourged my Redeemer, that they fetch'd the very blood from his sacred body. O my God, make me, thus, to pass away my time, if any more time shall be mine, and then I know that thou wilt wipe these *tears* from mine eyes, Is. 25. 8. and number me with those *few*, which shall enter in at the strait gate, Mat. 7. 13, 14. But what a tedious life in the mean while, shall I lead, if I do nothing but weep, and cry, and mourn out my life? Better be out of the world, then to take no pleasure in the world. Must I droop away my youth, and strength, while I am here: and then drop away into my grave, and so be forgotten? Yes, I must. If I will have my *heaven* hereafter, I must have my *hell* here. I cannot be without my *hell* of sin here, for the devil is always with me in his temptations, and why should I not desire rather to have my *hell* of punishment here, then hereafter? It will be wisdom to endure a light affliction upon earth, rather than eternal flames with the damned. It will be good policy to forbear the vain and fruitless joys upon earth, that I may have joys unspeakable, and endless in *heaven*. This life will not continue always. I shall not always live here, in the bitterness of this anguish, and tears. There will come a time, when I shall have *beauty for ashes*: the garment of gladness, for the spirit of heaviness, Il.

If. 61. 3. when I shall have comfort and joy; and
that joy shall no man take away from me, John. 16.
 22. If I now go on my way weeping, bearing
precious seed, I shall doubtless come again with rejoicing,
bringing my sheaves with me, Psa. 126. 6.
 But when will that time come? Will it not be long
 first? I am contented to weep for my sins, but methinks,
 I am not willing to weep too long. O my
 soul, do but consider with thy self, that all thy
 life is not long enough (if all of it were spent in
 tears) to satisfy my God, for the smallest of mine
 offences. They are infinite in number, and he is
 infinite, whom they displease: Yet through the
 merits of him, who wept over Jerusalem, Luke
 19. 41. my tears shall be accepted, and my sins
 be forgiven. I shall not think my time of sorrow
 long, or tedious, if I do but hearken to the Angel
 which St. John saw standing upon the sea, and upon
 the earth, who lifted up his hand to heaven, And swore
 by him that liveth for ever and ever; who created
 heaven, and the things that therein are; and the earth
 and the things that therein are; and the sea, and the
 things that are therein; that there should be time no
 longer, Rev. 10. 5, 6. This will come to pass; and
 I am sure that it cannot be long first. Let me but
 have a little patience, let me possess my soul in patience
 but a little while: and he that shall come, will
 come, and he will not tarry, Luke 21. 19. O my
 God, either lend me no more minutes; or howsoever
 let me have no more sin, Heb. 10. 37. But
 if I must of necessity sin, so long as I shall live;
 give me true repentance, as often as I sin: or if
 that be a task too full of difficulty for a woman to
 perform, by reason of the weakness of the sex, and
 lie

he frailty of the flesh, yet give me such *repentance*, as may both *true*, and *timely*, and *acceptable*, Lord, I desire not to *live* any longer, unless I might live without *offending* thy gracious Majesty. What time soever thou shalt allot me hereafter, it shall be more than I will *expect*, lest it should wickedly entice me to defer my repentance. Yet if it be thy pleasure, to *add* unto my *days*, let it be thy pleasure likewise, to *add* unto my *repentance*. Make me thy *child* by grace; and then I shall *pant* with *David*, and *thirst*, with *David*, and cry with *David*, O *when* shall I *come*, and appear before thee? Psal. 42. 2. Finish soon these days of sin; and come Lord *Jesus*, come quickly, Rev. 22. 20.

The Prayer.

Ancient of days, whose garment is white as snow, and the hair of whose head is like the pure wooll, Dan. 7. 9. thou which were and art, and art to come, Lord God Almighty, Rev. 4. 8. have mercy upon me, the meanest, and the unworthiest of all thy creatures. Mercy, O Lord, I begg for the wicked and most sinful loss of my precious time. O Lord forgive whatsoever I have done amiss. Pardon, O Father, whatsoever I have offended in. This or none, must be my time of sorrow. Lord grant that I may weep, and grieve, and mourn for my former sinful life. It is thy custom, O God; it is thy promise, to hearken unto those who are in distress. When the Israelites cried, thou deliveredst them from the hand of their enemies, Psal. 50. 15. in their troubles when they cried unto thee, thou heardest them from heaven, Neh. 9. 27. My sins are mine enemies; and far more cruel, then were the enemies of Israel.

Lord

Lord be thou as gracious *now* unto me in this *time* of my trouble, as thou wert then unto thy people: *bear me from heaven*, and forgive me the wickedness of my mis-led life. *I wait for thee, O my God, be thou mine arm every morning, and my salvation in this time of spiritual sorrow*, Is. 33. 2. Forgive me the loss of the *time* already *past*; accept of my repentance, at this time which is *present*: and so protect, guide, and bless me, that what time soever shall be *to come*, I may wholly dedicate it to thee the donor. *Teach me so to number my days that I may apply my heart unto wisdom* Psal. 20. 22. Make me to *pass the time of my sojourning here in fear*, 1 Pet. 1. 17. *redeeming the time, because the days are evil*, Eph. 5. 16. and considering, that it is *now* high time for me, to awake out of the sleep of security, Rom. 13. 11. Grant that, as I have opportunity, I may do good unto all, but especially to the household of faith, Gal. 6. 10. The night cometh, when none can work, Jo. 9. 4. Lord do thou draw me, that I may follow after thee, that so I may run with patience the race which is set before me, looking unto thee, my Jesus, the author and finisher of my faith, Heb. 12. 1, 2. Make me to watch, and attend thy coming, O Christ, with the wise virgins, having oyl in my lamp, Mat. 25. 10. that so, when thou comest for me, I may be ready for thee: and then, for thine own sake, O God, admit me to the blessed supper of the Lamb, for thy promise sake, Rev. 19. 9. receive me to mercy, and bring me to thine eternal Kingdom for Jesus Christs sake, my only Lord and Saviour. Amen.

The Fourth Subject.

Tears in the Night.

The Soliloquy divided into three parts, fitted for the time.

1. Immediately before going to bed.
2. Of lying down in the bed.
3. Of awaking in the night.

The First Part.

Immediately before going to bed.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord consider my Meditation.

Hearken unto the voice of my cry, my King and my God, for unto thee will I pray.

IT was a pious resolution of holy David, that he would not come into the tabernacle of his house, nor go up into his bed: He would not give sleep to his eyes, nor slumber to his eye-lids; until he had found out a place for the Lord, an habitation for the mighty God of Jacob, Psal. 132. 3, 4, 5. A resolution well befitting me too, though he was a King, and I am but the meanest, the lowest of the daughters of Abraham. The day hath bid farewell, and is laid to sleep in the evening; and the darkness of the evening inviteth me both by custom and by

by a debt which I owe unto my wearied limbs, to prepare for rest. But she who sleeps not in God, rests not at all. To him therefore will I *address* my self, that I may be the fitter to *undress* my self, and repair to the place of my sweet repose. But how shall I go to him? Where shall I find him? 'Tis too late to seek him, in the *Temple*; and I have not the means which *David* had, to *build* him one whensoever I please. But this shall not much trouble me. I must not be so *superstitious* as to think that God is *confined* *onely* to the material *Temple*: nor may I be so *prophane*, as to *neglect* that place (at fit opportunities) which is set apart for his service. I will have a reverend and due esteem of those sacred places dedicated wholly to the service of my God, but I must be careful to avoid both *superstition*, and *prophaneness*. When I go into them, I must *put off my shoes from my feet*, as *Moses* was commanded by the Lord himself: *for the place whereon he stood was holy ground*, Ex. 3. 5. His shoes were to be put off, as *resigning his right* unto God; Deut. 25. 9. as mourning, and humbling himself before God; putting off all uncleanness and earthiness, as he did those shoes, Ezek. 24. 17. So must I too, when I go unto that *house of Prayer*, Is. 20. 2, 4. I must in all humility resign up my self to my maker, that I may honour him with my service, 2 Sam. 15. 30. Mat. 21. 12. But must I not, ought I not at all times, and in all places to do the same? Ought I not to pray every where? Yes doubtless; this is my duty. In the *field* I must build him a *Bethel*; with the Patriarch *Jacob*; and there must I pray, Gen. 28. 18, 19. In the *garden* I must follow my blessed Redeemer,

and

and pray where he prayed, who satisfied his father for the transgression of *Adam* committed in the garden, Jo. 18. 1. In my chamber I must imitate the prophet *Daniel*, Dan. 6. 10. and my windows, mine eyes being open toward *Jerusalem*, the new *Jerusalem*, the vision of peace, I must kneel upon my knees, and pray and give thanks before my God, Rev. 3. 12. In my bed I must pray with sick *Hezekiah*, who turned his face to the wall, and prayed unto the Lord, 2 Kings 20. 2. Thus in the field, in the garden, in my chamber, in my bed, I must pray; in every place; upon every opportunity. This is *St. Paul's* command, that we pray every where, lifting up holy hands, 1 Tim. 2. 8. This is the exhortation of the Psalmist, Bless the Lord in all places of his dominion, Psal. 103. 22. And *St. Paul* sendeth salutations to all that in every place call upon the name of *Jesus Christ* our Lord; both theirs (says he) and ours: 1 Cor. 1. 2. This then I must do likewise; else, though my bed be ready for me, yet I shall not be ready for my bed: for though that be made, I may be undone. I must not think to be refreshed by the elder brother of death, and forget the younger. I know nothing to the contrary, but that my bed may be my grave; in which (like unto the Princes of *Babylon*, and her wisemen, her Captains, and her rulers, and her mighty men) I may sleep a perpetual sleep, and not awake, Jer. 51. 57. I will therefore embalm me my self with my tears while I am yet alive, before I climb up into my bed, which may prove my grave. I will die with ease, if die I must; or I will sleep in quiet, if sleep I may; for either whereof, or for both, I will fit and prepare my self by a sorrow for mine offences.

I will *undress* my soul, and disrobe her of all the new, but filthy, attire of sin, which this day she hath put on: and away will I throw those polluted cloths, hoping they shall never be worn again. I will *unbrace*, I will open my bosome, and there will I find the lurking iniquities, which slunk in by day: and when I have found them, away they shall trice, they shall be gone, for I must keep no room for such treacherous guests. The *Sun* is set as if (methinks) it were ashamed to behold the follies which this day I committed. The flattering *darkness* seems to offer me a mantle, to hide mine enormities; and a worse *darkness* than this, even that of *ignorance*, would rake them up in silence. But this must not be endured, for if I wink with mine eyes that I might not see my follies, I must not imagine that my wilful darkness, can veil the eyes of my all-seeing God. *The eyes of the Lord are in every place, beholding the evil, and the good, Prov. 15. 3.* Thus God will doubtless see mine imperfections: but so must I too, and for them I must weep till I can see no more: I must view them with a mistie, drizeling, drooping eye, with sadness and sorrow, least he behold them with an eye of anger and revenge. They must be seen by me, and be bewailed by me; *in sadness* they must; or else I shall never see my God with joy and rejoicing. I will therefore sit down, and consider with my self, and examine my self how I have spent the day; before I betake my self to the rest of the night. I will examine my conscience by certain *Queries*; and make it render me answers to these demands.

1. At what time, in the morning, did I rise from my bed?
2. What first did I?
3. How devoutly prayed I?
4. What Scripture read I?
5. How did I understand it?
6. How did I meditate upon it?
7. How did I practice it?
8. What business did I?
9. How lawful was my imployment?
10. How diligently did I follow it?
11. To what end, and purpose did I it?
12. What thoughts entertained I?
13. What company kept I?
14. What good words spake I?
15. What bad words uttered I?
16. How moderately, and how thankfully did I eat, and drink?
17. What recreation took I?
18. How lawful was it?
19. How long did it continue?
20. Was it not affected with too much delight?
21. By it was I made more apt for my vocation?
22. How free from offending others, did I demean my self?
23. How did I benefit my neighbours both in words and deeds?
24. What relief did I afford to the poor?
25. With what singleness and privacy gave I it?
26. How often prayed I?
27. With vvhhat zeal and devotion?
28. What old sins thought I on?
29. With vvhhat sorrow and contrition?
30. With vvhhat holy desire of revenge upon my self?

31. What particular sin did I especially repent of?
32. What comfort had I, in that repentance?
33. How careful was I to avoid temptations, either to that, or other offences?
34. What new sin this day hath been added to mine account?
35. What old offence hath been new sinned over?
36. What tears have I shed for it?
37. What sighs and groans have I sent to heaven for pardon for it?
38. The Sun is set, Is it not *gone down on my*

1. *Wrath?*

2. *Envy?*

3. *Uncharitableness?*

4. *Ungodliness? Eph. 4. 26.*

Lord, how weary am I in the searching out of my sins, who have been too too much delighted in the acting of them! How do I droop, and retch, eagerly desiring to take my rest, before I have yet summed up mine account! O that my heart had a pulse as audible as hath the clock; and that it would strike both truly and lowdly whensoever I offend; that I might hear it, that I might feel it; that I might know it; that so I might repent! Though God created *darkness*, and called it *Night*, Gen. 1. 5. though he *maketh darkness*, and it is *Night*, wherein all the beasts of the Forrest do creep forth: Psal. 104. 20. yet he created not the darkness of mine understanding. O that all the beasts of the Forrest, all the sins of my heart, would now creep forth, that I might see them in their ugly shapes, and cry them in my grief, or drown them in my sorrow.

He

He that (I know) doth see them, I as well know doth loath them. *The darkness hideth not from him, but the night shineth as the day: the darkness and light to him are both alike*; Psal. 139. 12. He who in the night commanded both the Manna and the Dew to fall upon the camp of the Israelites, Num. 11. 9. can (if he please) command the dew of his grace to fall this night upon my sinful soul; and with his *Cœlestial Manna* he can so refresh my inward man, that I may as well live unto him, as by him. He can lead me, he can go before me, as he did before his people by day in a pillar of a cloud, to lead me the way; and by night in a pillar of fire, to give me light to go by day and night; Ex. 13. 21. Lord, with thy people of Israel; I travel through the wilderness of this world: Let the fire of thy love, O Christ, lead me through the darkness of this present life; that so when these days of my sin shall be finished, I may reign with thee, in the light of the living, Psal. 56. 13.

About this time it was, that David arose from off his bed, now I am preparing to go into mine; even in the evening tide: and he walked upon the roof of the Kings house; and from the roof he saw Bathsheba, washing her self, 2 Sam. 11. 2. and by the eye he was betrayed to the act of adultery. His eyes were quick and open to wickedness, which by the time of the night should rather have been ready to draw the curtains. What? Did she purposely wash her self, that she might be the more unclean? The more royally defiled? Did he purposely arise, that he might dangerously fall; and that, not from the roof of the house of the King, but from the statutes and ordinances of the most

high God? O, methinks, 'tis but shifting the sex, and in something I resemble that foul adulterer: Proudly I do walk in my thoughts, as it were upon the *roof of the Kings house*. My conscience, my soul is my *Bathsheba*, foul and polluted; but I wash it with my tears; and yet, Lord how apt am I to tempt her to uncleanness worse then she hath formerly been defiled with. I am that very *David*: my sin is *Saul*, that watcheth to slay me: 1 Sam. 19. 11. but O let my *Michal*, my soul tell me, that if I save not my life too night, too morrow, yea this night before too morrow, I shall be, I may be slain. Too night let me therefore drown all my *Sauls*, all mine iniquities in my tears; lest, before the morning, the grave be mine house, and I make my bed in the darkness, Job. 17. 13. Methinks, this very evening puts me in mind of my mortality; for the Psalmist tells me, that man goeth forth unto his work, and to his labour until the evening; Psal. 104. 23. and in that evening may be as well the closing of eyes for an eternal, as a temporary sleep. When I look out at my window, Lord how pale the Moon appears at the sight of a sinner. O how the stars do seem to wink, and as it were, to shut their eyes when I gaze upon them, as if it made their brighter eyes even ready to water, to behold the dry ones of so remorseless an offender. By the clearness of their sparkling fires they seem to look thorow me; and by their wonderful numbers, in a silent arithmetick, they tell me of my infinite, innumerable offences. When thus with bashfulness, I am enforced to shut my casement again, and look back in my chamber, methinks this very candle tells me the vanity of my sinful condition.

condition. Even like unto this, are all my best and most glorious actions: they are composed of nothing but *tallow* and *filth*: and though they make a goodly and resplendent shew to the world, yet do they *sink* in the nostrills of the great Creator. *This* burns, and I consume and waste away. *This* I may suffer to burn, until all the matter be consumed and spent, or else I may extinguish and put it out at my pleasure. Just so may my God deal likewise with me. He may spare me upon earth, until *my moisture be like to the drouth in summer*, P^{sa}l. 32. 4. or he may put me out presently, this night; at the very instant when I extinguish this enlightening flame. That which nourisheth this light, is apt to destroy it, if I but turn it upside down: so my meats and my drinks are apt to destroy me with cloying, with surfeits. Without this artificial brightness, mine eye cannot fix it self upon any object, or distinguish of colours, and yet, what is this to the light of the *Sun*; or that, to the brightness of my God? Lord, what an uncouth thing it is, to be in *darkness*! Yet thus my God (if he had so decreed) might always have punished me; and have taken from me the sight of mine eyes. Thus, yea much worse than thus, may he justly be revenged on me too; and for my *deeds of darkness*, he may throw me into utter darkness, where shall be weeping and gnashing of teeth; Mat. 8. 12. Surely Saul did not know this power of God, or he did not remember it, when he *disguised himself, and put on other raiment, and went, he and two men with him, and came to the witch of Endor, by night; and prayed her to divine unto him by the familiar*

Spirit; and bring up *Samuel* again, to answer his demands, 1 Sam. 28. 8. O, that *Spirit* is the Devil, and that Devil is too familiar; and yet, how apt am I with *Saul*, rather to consult with him, and to follow his suggestions, then to apply my self to the oracles of my God ! This present night, for ought that I know, may be as sad and dismal to me, as that was to the *Egyptians*, when *Pharaoh* rose up in the night, he and all his servants and all the *Egyptians*; and there was a great cry in *Egypt*, for there was not a house, where there was not one dead; Ex. 12. 30. But, to prevent the fear of such a horrid judgment, I will sue for compassion, and beg of my God, that instead of destroying me, or any of this house, with a sudden destruction, he will this night rather not only slay my first born, mine original sin; but also all the abortive issue of mine actual transgressions: And, though the cry be great, because my sinful self am unwilling to leave them, or they me; yet I will pray that the destroying Angel may come, and destroy them; that so my self, my poor soul, may be preserved alive. Such a destruction as this would be my best preservation; and such a slaughter would purchase my rejoycing. These sins are mine enemies, and those enemies whose ruin and subversion I am bound to pray for. I will therefore humbly beseech my powerful Preserver to slay them, to cut them off speedily, presently, without any longer delay. And that my prayers may be more effectual, they shall joyn with my tears in my humblest supplication for a freedom from these enemies. I will imitate *David*; and my tears shall be my meat day and night, Psal. 42. 3.

It is but justice, that these *eyes* which have wandered after enticing objects, should be punished with the smart of brinish tears. With such *weeping eyes* will I behold mine offences, and on them will I look, as now I do upon this burning *Light*; that so, like unto this, they may appear glaring and *multiplied*; even greater by far through the cloudiness of mine eyes, than otherwise I should view them. The *eye* is commonly a teacher of *mercy*: for when it is fixed on an object full of distress, it presently invites the heart to compassion. The *eye* of my *God* is never shut; never weary of pitying; although both *mine eyes* and my compassion also are seldom open. Therefore *mine eye* shall *weep*; and when I *weep*, *his eye* will pity: My *heart* shall sigh, and *his heart* will commiserate: My *whole self* shall *wholly* offer up it self to him, in my devotions; and then, I am assured, he will imbrace me in his arms; and watch over me by his protection. I will *weep* for my sins; I will *grieve* for the offences of the day that is past: and *weeping*, and *grieving*, I will address my self to the *keeper* of *Israel*, *who neither slumbreth nor sleepeth*; P^{sa}l. 121. 4. and thus I will say:

The Evening Prayer.

O *Mniscient God*, who hast seen the offences which this day hath produced; and for them mightest justly throw me into the land of *darkness*; Vouchsafe, I beseech thee, to behold the *tears* of a repenting prodigal. The sins which I have committed, I cannot number; nor can I value thy
mer

mercies in forbearing me, so grievous an offender. The *day* is gone, and the *evening* hasteneth me to my desired *sleep*: Lord let it be thy pleasure to *bury* my sins in the *darkness* of oblivion; and make me afraid and ashamed to commit them any more by the *light* of the *Sun*. Let thy *Christ* shine memy heart, and warm my cold and chillowed devorion; that with fervency and zeal I may ever address my prayers unto thee. O let my prayer be set forth by thee, as incense; and the lifting up of my hands, be an evening sacrifice, Psal. 141. 2. The day, O Lord, is thine, and the night is likewise thine: do thou take me, this night, into thy holy protection, Psal. 74. 16. Let me not be afraid for the terrour by night; nor for the pestilence that walketh in darknejs: Psal. 91. 5, 6. O thou that hast made the Moon and the Stars to govern the night; Psal. 136. 9. Shine mercifully into my dark and polluted conscience; and reveal unto me all the errours of my life, that at the gate of thy mercy I may begg for remission. The Levites did thank and praise thee as well at evening, as in the morning, 1 Chron. 23. 30. Lord, (though I am weak, though I am unworthy; yet so well as I can, so well as thou art pleased to enable me thereto) I praise and bless thy glorious name, for all thy mercies which thou hast shewed unto me: and in particular for thy protection this day which is past. One Lamb, by thine appointment, was to be offered at evening day by day, by thy children of Israel, Ex. 29. 39. My soul, O Lord, should be that Lamb, and my self an Israelite, but my soul is blemished; I my self am rebellious. To thee therefore do I offer (*not* my polluted soul,

as it is full of uncleanness; but rather) that innocent Lamb of thee my God which taketh away the sins of the world, most humbly beseeching thee to hearken unto him interceding for me; and by his death and passion to grant me pardon for mine offences. First, seal unto my soul the remission of my sins; and then let me *sleep, and rest in thee*. Refresh my wearied Limbs with a comfortable repose: and grant that I may neither offend thee by *dreams and fantasies*; nor displease thee with *excessive* and immoderate sleep. Preserve me from the dangers of fire, storms, tempests, thieves, and whatsoever else may hurt my person, or estate. All is *thine*, do thou be the keeper and protector of all. Thou hast promised by thy Prophet, *that the righteous shall enter into peace, and rest in their beds*; Is. 57. 2. Gracious father, cover me with the righteousness of Christ thy Son, and grant me the peace of thy chosen, that I may *rest in thee*. Let my *sleep* be like that of the Church, that my heart may always awake unto thee, Cant. 5. 2. If *this* night, *this* sleep shall be my last, Lord make it my *best*, that I may awake in thine arms, and live in thy bosom. Let me lay me down in peace and sleep, and do thou, Lord, make me dwell in safety; Psa. 4. 8. So be it, O my Father, for the merits and worthiness of thy Son, Jesus Christ my only Lord and Saviour, Amen.

The

The Second Part of the Soliloquy.

Fitted for the time of lying down in the Bed.

THe advice of David to his enemies, I take, methinks, as spoken to my self; where he bids them to *Stand in awe, and sin not; to commune with their own hearts upon their beds, and be still*, Psal. 4. 4. It is fit that I likewise say my request with my mouth, and my petition with my heart, and pray upon my bed, and remember the day of death for ever. I have meditated upon the Evening; I have prayed for protection: and, since that, I have *disrobed* my self of the garments of the day: But, *with them*, have I put off mine offences? Or do not I intend to put them on again to morrow, with the apparel of my body? To this I am apt by Nature: from this, O my God, deliver me, by thy grace. My cloths are layed by; and even now, methought, I could scarce hasten soon enough, to hide me in my bed from mine own sight of mine own nakedness. Lord, what a fearful thing is a guilty conscience, which made Adam and Eve to see that they were naked, Gen. 3. 7. and guilty of their folly; and yet to make but figg-leav'd aprons to hide their shame! Thus do I blush at my self; and yet I have onely those figg-leaves to hide my sins from the view of the world. But Adam and Eve hid themselves also, even from the presence of the Lord God, Gen. 3. 8. So do I endeavour likewise when I am afraid to consider of, or unwilling to confess unto him my manifold trans-

transgressions. My garments are off, the emblems both of my pride and my poverty: for the former is discovered in the richness of my robes: and the latter in the necessity of them. Thus do we simple sinners wear the very bowels of the worms, and the fleeces of the innocent beasts, in the time of the day for modesty, for heat, and for ornament: and in the night we lie down in the feathers of the fowls, for our ease and our delight. Here now I am layed; here I am stretched out, as if I were created only for ease and repose. But, O my drowzie eyes, watch ye a little; and ye my thoughts, ponder a while upon the place where I am layed.

Such a bed as this, hath been a place of torment, as well as ease; when the river brought forth frogs abundantly among the Egyptians which went up and came into their houses and into their bed-chambers; yea, and upon their very beds: Ex. 8. 3. Lord, how it makes me startle but to name those loathsome creatures! and yet, these were they which were the Egyptians chamber-fellows; these were their cold and noysome bed-fellows. Even thus have I deserved to be plagued too, as were those Egyptians: for how often hath God, by his Moses and his Aaron, by his officers and his ministers, commanded me to let my Israel, my soul go serve the Lord; and yet, like hard-hearted Pharaoh, I have still refused? But have I not a punishment, for my rebellion, worse than they had? For they had but the loathsome vermine to torment their bodies, but I have worse; I have my ugly sins to torment my conscience, which croake so in my bosome, that I know not where to free my self from their hideous noise.

noise. But since these frogs have lived in the waters, and bred in the waters, which became blood, through the deep dye of my hainous offences: I will therefore do as once *Elisha* the Prophet did by the waters of *Jericho*; I will cast salt into the waters, and heal them: 2 Kings 2. 21. I will confess my wickedness, and be sorry for my sins, Psal. 38. 18. I will dispatch mine *Israelites*, and they shall go, and serve the Lord: her flocks also, and her herds (my thoughts, and my meditations) shall go and serve my God, that they may bless me also Ex. 12. 31, 32. Then shall these crawling sins die out of this house of my heart, and I will gather them up together on heaps and drown them in my tears, because they have made such a stink in the nostrills of my God, Ex. 8. 13, 14.

Such a bed as this, hath been the grave, and such sheets the winding sheets of divers persons, who dreamed not of it. When *Ishbosheth* lay on his bed in his bed-chamber, the wicked and treacherous *Rechab* and *Baanab* smote him, and slew him and beheaded him; 2 Sam. 4. 7. So did *Zabad* and *Jehozabad* slay *Joash* on his bed, and he dyed; 2 Chron. 24. 25. So it may happen unto me too, unless the Lord be my defender, and the holy one of Israel my protector; Psal. 89. 19. Solomon hath forbid the company of such *Rechabs* and *Baanabs*, such *Zebads*, and *Jehozobads*, saying, Enter not into the path of the wicked, and go not in the way of evil men: For they sleep not, except they have done mischief; and their sleep is taken away unless they cause some to fall; Prov. 4. 14, 16. Yet I have entertained such in my society; yea, I have enticed them, and hired them to the destruction even of my self.

My

My *sins* oh my *sins* are the *murderers* that are come into my bed, and, without the mercy of him who destroyed death, will bring me, even me to destruction; my *damnation* shall not slumber, 2 Pet.

2. 3.

Such a bed as this, hath been the bed of incest, when Amnon, by the advice of Jonadab, lay down on his Bed, and made himself sick, that his sister Tamar might be sent unto him by his tender and compassionate father, 2 Sam. 23. 5. O what hellish plots were invented for the satisfaction of the lust-sick adulterer! He was but to counterfeit a sickness, who yet was wounded at the heart: and she who both by obedience to her father, and love to her brother, was ready to dress the dish he required, was overcome at length by the scorching flames of his incestuous fury. That bed which is honourable in the state of marriage, yet not unless it be kept undefiled, Heb. 13. 4. was made the torment of a sister unwedded; and he who could not enjoy her by the rules of religion, forced her to his appetite by the violence of his hands. But as the act was foul, so the effect was revengful; yea and even the innocent suffered for the villany of the ravisher; insomuch as Amnon hated her exceedingly; so that the hatred wherewith he hated her, was greater than the love wherewith he had loved her; 2 Sam. 13. 15. Have not I been sick with Amnon too? Have not I longed; and pined; and lingered after unlawful pleasures, and wicked delights? What though they grew not into the height of incest, or adultery of the body? My poor *soul* that was a virgin hath been ravished, hath been deflowred with delusions; and

and at length hath been conquered by the violence of the tempter. O my God, do thou be pleased to put such an enmity hereafter between the tempter and the sinner, that my soul may henceforward abhor those suggestions, as the sated ravisher did his sister; that *the hatred wherewith she shall hate them, may be greater than the love wherewith she hath loved them.*

Such a bed as this (or at least thus designed for a nest of repose) did *Ahab* lay him down upon, and turned away his face, and would eat no bread, when he was come into his house heavy and displeased, because of the word which *Naboth the Jezreelite* had spoken unto him: for he had said, *I will not give thee the inheritance of my fathers,* 1 Kings 21. 4. Here was troubled, and discontent; and presently tossing and tumbling upon the bed; and all because a poor subject would not sell his little vineyard to the great King. All this was but for a little spot of ground, so small, that it was not so much as a grain of the finest sand, to the mountain of *Ararat*, in comparison of this Globe and Fabrick of the earth. But I might have a Kingdom greater than the world, above the world, which I should not buy, but only begg; and upon my humble suit it would be freely given me: and yet though hitherto I have neglected it, *I throw not my self upon my bed* in a sad and pensive discontent, because I have been backward in seeking and petitioning for it. But instead of thus lying on my bed, *into it I go*, and in it I lie down, where I rather choose to sleep away the thought of it, than in a holy ambition contrive the way to be possessed thereof.

Such

Such a bed as this did the harlot speak of, when she inticed her lover, saying, *I have decked my bed with coverings of tapestry, with carved work, with finelinnen of Egypt: I have perfumed my bed with myrrhe, alloses, and cynamon: Come let us take our fill of Love until the morning; let us sellace our selves with love: Prov. 7. 16, 17, 18.* O what enticements were there to wickedness! What provocations to uncleanness! Richer were the coverings of the harlots bed, and much more valuable than was the person of the owner. Those perfumes were ordained more for necessity than delight, and yet the stink of her wickedness outvyed the fragrancy of the myrrhe, and the cynamon. How, methinks, do I, or (at least) should I loath the impudency of such a tempting adulteress! What a stain is a harlot to our frail sex; when she whose beauty should be discovered by the modesty of a blush, does shamefully importune her lover to uncleanness! And yet, such a one might I have been too, had not the grace of my preserver made me detest the offence. Even to such folly was I prone by nature; but from it am I withdrawn by the mercy of my God. The adulteress Jezebel had made such use of the place of repose: just it was therefore that the Lord should cast her into a bed; and them that committed adultery with her into great tribulation, except they would repent them of their deeds, Rev. 2. 22. The bed may be a place for punishment, as well as for ease: and those who defile it with uncleanness, may look to be a burden unto it and it unto them in their diseases. It is but justice that sin should be punished in the very place where 'tis committed. Let me therefore examine
my

my self : and if God in mercy hath preserved me from the *pollution*, let me try if yet there lurk not an *intent* in the thought. Yet here I must not stay : I must consider with my self that there is a *spiritual fornication* too, as well as a *corporal*; and that *idolatry* is a *spiritual adultery*. Thus upon a *lofty and high mountain* had *Judah* set her bed; and thither went she up, to offer sacrifice : *Is. 57. 7.* Thus the *Babylonians* came to *idolatrous Abolibah* into the bed of love; and they defiled her with their *whoredom*, and she was *polluted with them* : *Ezek. 23. 17.* If I am free from this adultery; I must bless the Lord my God, the *jealous God*, who said in his commandement, *Thou shalt have none other Gods but me*, *Ex. 20. 3.* If I have been guilty. I will beseech him with my *tears* to remit mine offences; and through his grace to preserve me from a future relapse.

On such a bed as this doth the wicked usually devise his mischief; when he setteth himself in no good way, nor abhorreth that which is evil; *Psal. 36. 4.* Against such did the Prophet cry out, and say, *Wo unto them that devise iniquity, and work evil upon their beds: when the morning is light they practise it, because it is in the power of their hands*; *Mich. 2. 2.* From this I fear, I have not been free: for have no wicked purposes, have no sinful devices been forged, been contrived in my bed? When my meditations should have been fixed and fastened upon my God, have I never entertained the suggestions of the Devil? Have I never prided my self in the richness of the ornaments of my chamber and my bed? In the coverings of the walls, the curious hangings? In the deckings of the bed, the

the curtains and vallences? Have not my desires been wandering after the furniture of a King, even King *Abasuerus*; who had white, and green, and blew hangings, fastened with cords of fine linnen, and purple to silver rings, and pillars of marble, Est. 1. 6: Have I not wished, for his beds of gold, and silver, upon a pavement of red, and blew, and white, and black marble? Or hath not my bed been the bed of wantonness, or immoderate ease? Have I not been like unto those against whom the Prophet pronounceth the woe, saying, *Woe unto them that are at ease in Sion: That lye upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall*, Amos 6. 1, 4. I must not be too indulgent to my self. Too much self love may prove my destruction. The sins which I am guilty of must not be denied; neither may they lye drie with me in my bed. O no: Therefore lest I sleep too much, or they have rest too much; or the devil entertainment too much; (that unclean spirit, whose custom it is, *in dry places to seek his rest*) Mat. 12. 43. I am resolved, with *David*, that every night I will make my bed to swim, and will water my couch with my tears; Psal. 6. 6. Every night shall be a night of sorrow, a night of weeping, for my sins, that so my God may send me joy in the morning; Psal. 30. 5. Apt I am to distrust my God, and to fix my thoughts upon carking and caring for the things of *too morrow*. Nor am I single in the offence: too many are apt to sacrifice to their own shallow and titular wisdom; choosing rather to depend upon their own discretion, than to rely upon the providence of the great di-

disposer. *Such there are indeed that neither day nor night do see sleep with their eyes, Eccles. 8. 16 and (like the wife in the Proverbs) their candle goeth not out by night, Prov. 31. 18. But I must remember the command of my Redeemer, and Take no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof: Mat. 6. 34. And as I may not distrust the providence of my God; so neither will I, nor may I boast of to morrow; for I know not what a day, or a night may bring forth, Prov. 27. 1. But I will beseech my God to give me content with whatsoever he shall send. Mercy I will beg for, howsoever he shall dispose of me, and comfortably sleep, if he spare me life. I will beseech him, that if through a disturbed fantasie I be molested with dreams; even in those dreams he will be pleased to open mine ears; and seal mine instruction, Job. 33. 16. If the master and the builder of this house of clay, the great Creator of heaven and earth, shall come, and this night shall call me to judgment; Grant O my God (O thou who diddest form me and fashion me in the womb of my mother) that I may watch in thee, Psal. 139. 13. for the coming of thy self; whether it shall be at midnight, or at the cock-crowing, or in the morning; that though thou comest suddenly, yet thou find me not sleeping, Mat. 13. 35. And now I am lying down, let me not be afraid: yea make me lye down, and my sleep to be sweet unto me, Prov. 3. 24. Thus will I close mine eyes with sorrowful tears: and thus will I rely upon the protection of my God.*

The Third Part of the Sololiquy.

To be used at the time of awaking in the Night.

O What a trouble is this, to one desirous to sleep! Thus to toss, and tumble this way, and that way! Thus to long to sleep, and not be able to sleep! I am sure that I did sleep; but I am not sure when I shall sleep again. Lord, how silent is the night! How quiet are all things, but my disturbed self! How slowly doth the clock number the hours! It strikes one, two, &c. and yet I sleep not. It was the complaint of holy *Job* unto the Lord, saying, *When I say, my bed shall comfort me; my couch shall ease my complaint: Then thou skarest me with dreams and terrifiest me through visions*, *Job*. 7. 13, 14. Methinks I could partly be contented to be troubled as *Job* was, with dreams, and visions; so that I might be sure to have the benefit of the sleep. Every thing that moves but gently, possesseth me with fears. The watch-man of the night, which awaked the Apostle out of the sleep of security, disturbs me with chanting out the divisions of the night. But is there no way to be sure either to sleep sweetly, or to awake contentedly? *There is no sleep, no rest, no peace, saith my God, to the wicked*, *Is.* 57. 21. If I am wicked, I cannot sleep: or if I do, it is rather a cessation from labour, than a contented repose: for the awaking conscience disturbs the fancy with hideous apparitions. Let me a little enter into my self, and consider whether I was prepared

pared for sleep, before I applyed my self unto it. Did I enter into my bed with Divine Meditations and make up the account of my former life. before I drew the *curtains* of mine eyes? Certainly my God awakes me, that I may either repent of some sin which I have formerly forgotten, or praise him for some mercy, for which I was not thankful. If thus, while I wake, my thoughts be divine, whensoever I sleep, my rest shall be comfortable. I will therefore take up the confidence of David, who said that his *soul* should be satisfied as with marrow and fatness; and his *mouth* should praise the Lord with joyful lipps, when he remembered God upon his bed; and meditated on him in the night watches; Psal. 63. 5, 6. I must even do as David did, if I hope for the blessing which David had. Yea and so I will, with the assistance of him, who causeth the sleep of the laborious to be sweet, Ecc. 5. 12.

The Prophet, methinks, seemeth to challenge the Almighty, when he saith, *Thou hast proved mine heart, and visited me in the night; thou hast tried me, and shalt find nothing in me*; Psal. 17. 3. *nothing evil; nothing awiss*, Lord, though I cannot acquit my self in the words of that Prophet, yet I will resolve with that Prophet; I am utterly purposed that my mouth shall not offend. Surely that blessed Psalmist had often discourse and conference with his God in the times of the night: and doubtless he was then most free for the service of his maker, when most he was freed from the affairs of his subjects. O how comfortably he doth cheer up himself, when he saith, *I have remembered thy name, O Lord, in the night; and have kept thy law*; Psal. 119. 55. Yet this was not the Practice

of David only. No : I find that it is a blessing which God in mercy, hath sent to others also, of his servants. The Prophet *Isaiab* telleth *Judah* of a day that should come, when *this song* should be sung in their land, we have a strong city; salvation will God appoint for walls and bulwarks, &c. With my soul have I desired thee in the night : yea, with my spirit within me will I seek thee early, *Isa. 26. 1, 9.* O what a blessed time was this to *Judah* ! O how sweet is the remembrance of God in the night ! It is sweet indeed to remember him in the night, to seek him in the night : but then 'tis doubtless full of horror to seek, and not to find him. And yet thus God threatneth *Isaiah*, and *Ephraim*, and *Judah* ; the Priests, and the people, and the Princes, that they should go to seek the Lord ; but they should not find him ; because he would with-draw himself from them, *Hos. 5. 6.* And the Church complaineth that, By night on her Bed, she sought him whom her soul loveth : she sought him, but she found him not : *Cant. 3. 1.* Alas, how came it to pass, that her beloved would not be found ? Surely he was not talking (although thus *Elijah* mocked the Priests of *Baal*, concerning their dumb and stupid Idol) nor pursuing, nor in a journey, nor yet slept ; that he had need to be waked : *1 Kings 18. 27.* No, no : be that was found of them that sought him not, *Is. 65. 1.* would not without cause deny himself to her, who sought him with diligence. It was his promise to the captives in *Babylon*, that after seventy years they should return to *Jerusalem*, and should call upon him, and go and pray unto him, and he would hearken unto them : They should seek him, and find him, when they should search for him, with all their hearts ; *Jer. 29.*

10, 12, 14. How then came it to pass, that his Spouse did miss of him; especially in the *bed*, where she might justly expect him? Alas, alas, she thought her self so sure of her beloved, that she laid her self down, as on the *bed of ease*: but supposing him to be with her, she missed his company; and though she sought him by solitary meditation, yet she found him not. *In the night she sought him*, in the *night* of her afflictions; but she *found him not*; not presently; and that because she neglected his grace when he offered it unto her, or because she kept it not carefully, when he gave it unto her. Yet, though *in a little wrath he hid his face from her for a moment*, *Is. 54. 8.* she afterwards *found him, whom her soul loved*, *Cant. 3. 4.* And why then should I not hope to find him too though in my *bed*; though in the *night*? It is not, through sloath, that I seek him here: but 'tis in the fervency of my affection, that now awaking, I would find him here. If yet I cannot find him here; if thou hidest thy self from me, O my sweetest Jesus, and that either in judgment, for mine offences; or in thy love, that thou mayest heighten and inflame mine affection, I will do as the *Israelites* did, at the news which was brought them by those that were sent to search the land; I will *lift up my voice, and cry*: yea, with the people too, I will *weep all night*, *Num. 14. 1.* Or with the Prophet David, *All the night will I make my bed to swim, and water my couch with my tears*, *Psal. 6. 6.* Or with Samuel for Saul, I will *cry unto God all the night*, *1 Sam. 15. 11.* Or as King Darius for Daniel in the Lyons den; I will *pass the night fasting, while my sleep goeth from me*, *Dan.*

Dan. 6. 18. Or as David again, when his child was sick; I will fast and lie all night upon the earth, 2 Sam. 12. 16. rather then I will not find thee, O my Saviour. Thus when I have found him whom my soul loveth, then until the day break, and the shadows fly away, he shall turn, and be like a Roe; or a young heart upon the mountains of Bether; Cant. 2. 17. Weep indeed I may; weep I must; for I sent my faith, as a Spie, to the promised land, to the Cœlestial Canaan; and she, through her weakness and fear, hath brought me word that the City is walled, Numb. 13. 26. as if I could not, or should not enter: But, with Caleb, I will resolve that I will go up and possess it, Numb. 13. 30. for I know that, through the assistance of my Jesus, I shall be able to conquer. Weep I must, with Samuel, for my Saul, for my poor soul, which hath turned back from following my God, and hath not performed his commandments, 1 Sam. 15. 11. But I will not only weep, but will also question my Saul, and say, *What meaneth this bleating of the sheep in mine ears, and this lowing of the oxen which I hear?* 1 Sam. 15. 24. What meaneth the noisy of my lesser offences; and the roaring of the greater, which are larger, and fatter than the bulls of Bashan? I will thus examine my soul; and then I will cry for her, until she shall confess that she hath sinned, and transgressed the commandments of God, 1 Sam. 15. 24. Weep I must, with King Darius, for my Daniel; for my heart, which is the chief of my Presidents, Dan. 6. 2. for 'tis in the Lyon's denn; my soul is among Lyons. Psal. 57. 4. it was wounded with Lyons, with such might, sins, that their faces are as were Davids worthys,

even like the faces of Lyons, 1 Chron. 12. 18. These Lyons, these Kings of Assyria and Babylon, have scattered this my Israel, and driven her away, and almost devoured her, Jer. 50. 17. Weep I must, with David, for my child, my darling soul; for it is stricken, it is very sick: yea I will fast, and I will weep; for who can tell whether God will be gracious to me, that the child may live, 2 Sam. 12. 15, 22. Why should not such thoughts as these entertain the hours, which are borrowed from my slumbers? King Nebuchadnezzar had thoughts came into his mind upon his bed (for so Daniel styleth his dreams) what should come to pass hereafter, Dan. 2. 29. The Lord appeared to Solomon by night, after his dedication of the Temple, and said unto him, I have heard thy prayer, and have chosen this place to my self, for an house of sacrifice, 2 Chron. 7. 12. Jacob had a vision by night; and in a dream was promised the land where he slept, Gen. 28. 12, 13. Thus sleeping or waking, I hope that it shall be truly said, *The Lord is in this place*, Gen. 28. 16. True it is, that the night is the presenter of dismal apparitions to divers persons; and the absence of the Sun in many is the discoverer of the weakness of faith. But surely those that fear the shadow of a fantasy, do not truly feel the power of faith, which (according to the Apostle) is the substance of things hoped for; and the evidence of things not seen: Heb. 11. 1. The diseases of the body make sick men sensible of the want of the Sun; for to them the nights administer both anguish, and melancholly. Davids sore ran in the night, and ceased not; his soul refused comfort, Psal. 77. 2. Job was made to possess months of vanity; and wearisom nights were appointed to him: His

His bones were pierced in the night seasons, and his sinews took no rest, Job. 7. 3. 30. 17. Yea, as well the healthful, as the sick, may find the night a producer of affliction: even those that are most laborious and industrious in the world. *What hath man of all his labour (saith the Preacher) and of the vexation of his heart, wherein he hath laboured under the Sun? For all his days are sorrows, and his travel grief: yea, his heart taketh not rest in the night, Eccles. 2. 22, 23.* To the sick and to the healthful; in time of peace, and in time of war, the night hath often been a time of sorrow. Once did the Lord send his *Angel, which went and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold they were all dead corps, 2 Kings 19. 35.* Thus have miseries seized on divers in the silent night: and yet that very time which hath been to some the sad producer of woe and distress; to others it hath brought the tidings of joy, and pleasant content. Surely the four *Lepers* were not ignorant of it, who (resolving not to sit in the gate of *Samaria* until they died, nor to enter into the city for fear of the famine) *went into the camp of the Syrians, whom the Lord had made to flie in the twilight, and there the four poor men did eat, and drink: and carried away thence both silver, and gold, and raiment, in great abundance, 2 Kings 7. 3, 5, 7, 8.* The night was a time of rejoicing to the *Levite*, when he stayed to be merry with the father of his concubine, Judg. 19. 9. but afterwards it became a time of woe to him, when the *Gibeahites* took the concubine from him; and abused her

all night until the morning; and until the day began to spring, did not let her go, Judg. 19. 9, 25. Thus is not God confined to times, nor enforced to the rules and dictates of nature. He can, according to nature, sometimes render us a *night of sorrow*: and sometimes again, besides or above, or against the practice of nature, he can produce *light out of darkness*, and comfort and content, when we expect our disturbance. For my part therefore (seeing that my rest departeth from me; and that at this time, when others securely take their repose, mine eyes are unapt to close with my slumbers) I will make *this night a night of sorrow*, that so I may hope for a *morning of comfort*, I will grieve for my sins, that I may rejoyce in my Saviour. I will take *this time*, as Gideon did, to *throw down the altar of Baal*, Judg. 6. 27. because peradventure, like unto him, I could not do it by day for fear of displeasing. That altar of Baal is erected in my heart: from this heart therefore even now will I separate it; and down it shall go, away it shall be thrown; that so in the room of it I may presently erect an altar for my God. I will take *this time*, as Joshua was commanded, to *meditate in the book of the law*, which shall not depart from my mouth; but I will meditate therein day and night, Jos. 1. 8. Even that sure word of prophecy will I meditate upon, *whereunto* (as saith St. Peter) I shall do well, if I take heed, *as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in my heart*, 2 Pet. 1. 9. I will take this time, as David did and will call to remembrance my song in the night, Psal.

77. 6. or rather not my song, but God's; for
Job complaineth, that None saith where is God my
 maker, who giveth songs in the night? *Job.* 35.
 10. Not such a song as Ephraim used, for those
 were howlings instead of songs; yea and howlings
 without comfort, because therein was no men-
 tion of God: for thus the Lord complaineth of
 them, by the mouth of his Prophet, saying, *They*
have not cryed unto me with their heart, when they
howled upon their beds, *Hos.* 7. 14. But my song
 shall be a thanksgiving, even unto my God, *Psal.*
 147. 7. not short, not of a small continuance,
 like the gourd of *Jonah*, which came up in a night,
 and perished in a night: No, I would not have
 a worm in the morning, when I arise, to smite my
 joy, and cause it to wither, *Jo.* 4. 7, 10. This were
 but to seek my God in the time of distress, and
 to forget him in my prosperity. But I will re-
 solve with *David*: I will extol thee, O my God,
 and King; and I will bless thy name for ever, and
 ever: Every day will I bless thee; and I will praise
 thy name for ever, and ever, *Psal.* 145. 1, 2.
 Though thieves should come this night upon me;
 and think to destroy till they had enough, *Jer.* 49. 9.
 though wicked thoughts, and evil suggestions
 of Satan, should seek to rob me of my song; yet
 will I rely upon my God, upon my Jesus, who
 sang a hymn before he went up to the mount of
 Olives, *Mat.* 26. 30. and him will I beseech that
 I may not be robbed, be deprived of this com-
 fort in the night. At mid-night there was a cry of
 the coming of the bride-groom, Behold the Bride-
 groom cometh; go ye out to meet him, *Mat.* 25. 6.
 What know I, but this may prove that very
 F 3 night

night unto me? My God may come, and call for my soul. Grant therefore, O blessed Father, that (with the *wise Virgins*) I may be ready, and go in with the *bride-groom* to the marriage, that the door may not be shut against me, *Mat. 25. 10.* and that so I may pass from this *song* in the night of misery upon earth, to that heavenly Quire of Saints, and Angels, *where is no night, nor need of a candle, no not of the light of the Sun; Rev. 22. 5.* That thou, O my God, mayst give me light, and that I may reign for ever, and ever. *Amen.*

The Fifth Subject.

Tears in the Day.

The Soliloquy divided into three parts, and fitted for the time.

1. *Of awaking early in the morning.*
2. *Of being newly arisen.*
3. *Of preparing to go to dinner.*

The First Part of the Soliloquy.

Fitted for the time, of awaking early in the morning.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord, consider my Meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

THe night is far spent; the day is at hand,
Rom. 13. 2. I wish that the night of sin were

were as near a period; and the *day of rejoicing*, the day of eternal happiness were as near approaching. It is the promise of God, that *he which overcometh, and keepeth the works of Christ unto the end, to him shall be given power over the nations; and I will give him (saith Christ) the morning star*, Rev. 2. 26, 28. If God be so early in his liberality, why should I not be as early in my devotions? I am now awaked, though yet I am somewhat drowzy, and incline to sleep again, stretching my self in my lazie bed. But let me hear St. Paul speaking to me, and saying, *Now it is high time to awake out of sleep; for now is salvation nearer, than when we believed*, Rom. 13. 11. How's this? High time to awake? Surely the Apostle speaks it not to me, for 'tis very early; too soon to arise; for I hear no noise, no stirring, no body's yet up; all is hush, and quiet. The *bird* which shook a pillar of the church, and crowed at his act; bids me *good-morrow*, and tells me 'tis hardly the break of day, Mat. 26. 74. Besides, the Prophet David tells me, *It is in vain for us to rise up early, to sit up late, and to eat the bread of sorrows; for so we give our beloved sleep*, Psal. 127. 2. and why then should I delight in vanity? Yet a little sleep, therefore, a little slumber, a little folding of the hands to sleep; Prov. 6. 10. But heark! What's that? Methinks I hear some body call, and say, *How long wilt thou sleep, O sluggard; When wilt thou arise out of thy sleep?* Prov. 6. 9. Yes, I did hear some-body call so, indeed. It was none other but God himself by the mouth of King Solomon. Even the same who telleth me, that if I do not arise, then

shall poverty come upon me, as one that travelleth; and my want, as an armed man, Prov. 6. 11: I must not love sleep therefore, lest I come to poverty; but I must open mine eyes, and I shall be satisfied with bread, Prov. 20. 13. Well then; I'll rub mine eyes, and rowz up my self, and bethink my self of my business: but first I will think upon the first, upon the best, upon God. I have reason to give him the first, the chiefest room in my meditations, because I laid me down, and slept; Psal. 3. 5. and again I am now awaked; and all this through the mercy and goodness of the Lord, who sustained me. He preserved me, who neither slumbreth, nor sleepeth, Psal. 121. 4. Although David cryeth out to him, and saith, Awake why sleepest thou, O Lord? Arise, cast us not off for ever: Psal. 44. 23. But this was only through the fervency of his devotion, in a time of severe persecution and affliction: for at another time, it was he himself who confessed, that He which keepeth Israel, shall neither slumber, nor sleep, Psal. 121. 4. Surely he may more properly call out from heaven to me, then David upon earth did to him in heaven; and say, Awake, why sleepest thou? Yea, and so indeed he doth; and promileth me, and offereth me the morning star to light me: But it is upon condition, that I must first overcome. Overcome? What? Must I overcome my sleep? That I have done. Must I overcome mine enemies? Those I am commanded to love, Mat. 5. 44. Yet I must overcome mine enemies, my sins: and I must also overcome myself, the sinner; and then I am sure, he will light my candle, as he did Davids, The Lord my God will inlighten my darkness: Psal.

Psal. 18. 28. he will give me comfort, joy, and prosperity after my trouble. Nay, a candle shall not serve my turn : he hath promised to give me a star, the *morning star*, which shall both enlighten my soul with the brightness of divine knowledge, in this *morning* of a happiness begun ; and also enlighten me hereafter, in the *morning* of the general resurrection, when my body shall be glorified together with my soul, and I shall shine as the stars for ever and ever, Dan. 12. 3. He will give me the morning star to enlighten me, not to torment me. The prince of darkness was once an Angel of light, and then even he was a *morning star* : but now I may say with the Prophet, *How art thou fallen from heaven, O Lucifer, son of the morning. How art thou cut down to the ground which saidst in thine heart, I will exalt my throne above the stars of God!* Isa. 14. 12, 13. This star, I hope he will not suffer to deceive me, with his false and deluding light : for his glaring is but a counterfeit light, and his leading tends to the burning brimstone. No, he will give me a better star ; even him who came to be a light to lighten the Gentiles, and to be the glory of the people Israel, Luke 2. 32. even the Prophet of the highest, who giveth light to them that sit in darkness, and in the shadow of death, Luke 1. 76, 79. And who is that, but he which professeth himself to be the root, and the off-spring of David ; and the bright, and the morning star, Rev. 22. 16. He himself hath shewed me what I should do : he hath taught me by his own example, what duties I should perform : for I find it recorded of him, that *In the morning, rising up early ; a great while*

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while before day, he went out, and departed into a solitary place, and prayed, Mar. 1. 35. So should I do too: I should do so now: for it is now about the same time; or, at most, it differeth not much. I will therefore arise, I will arise out of my sins; by his blessing I will arise out of them before day; even before the day of the Lord cometh; 2 Pet. 3. 10. and I will go out of them, or force them out of me. I will depart from them into a solitary place, and retire to my meditations; and be both solitary and sorrowful for all the offences which I have committed: and then I will pray; I will pray for forgiveness, through the merits of him, who prayed so early. Or, if I am too weak to master my self in this holy resolution, I will beseech him, that I may be as Simon, and those that were with him; that I may, at leastwise, follow after him, Mar. 1. 36. Surely he can so illuminate my thoughts, that I may see thereby to perform my duty. Is was that morning star which enlightened David, and made him take up that holy resolution, saying, My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up, Psal. 5. 3. It was he who enlightened him to put in practice that very resolution: for he himself testifieth of himself, saying, My soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning: Psal. 130. 6. It was that morning star, which enlightened the people, that they might all see to come to him early into the temple, to hear him, Luke 21. 38. It was that morning star again, which enlightened David, when he prevented the dawning of the morning, and cryed; when he hoped

hoped in his word: Psal. 119. 147. It was that morning star which gave light unto Joshua and the people, when they compassed Jericho on the seventh day, early, about the dawning of the day seven times; after which, the wall fell down flat, so that the people went up into the city, every one strait before him, and took the city; Jos. 6. 15, 20. So will I wait for him; so will I prevent the dawning of the morning; so will I direct my prayer unto him: so will I hear him in his temple: and so will I encompass Jericho, about the dawning of the day; the city of Satan, the strong hold of the Serpent, even mine own wicked and corrupted heart; which hath so long stood out against my God: and I will never leave compassing it with my tears and my sighs, and my pensive and sorrowful thoughts, until the wall fall down, until the stony rampard thereof yield unto the commandments of my Lord and my Maker. But (on the contrary) certainly that morning star did not give light to the company which were in the ship with St. Paul in the tempest; when he was bound towards Rome: for they, fearing lest they should have fallen upon rocks, cast four Anchors out of the stern, and wished for the day, Acts 17. 29. True it is, that every one in a storm will wish for Christ, this morning star: and ready they are to take their Astrolabe; that so they may observe the height, and the distance of him: but yet are they apt to leave him in the tempest; and to trust to their own cables and anchors, which they cast out at the sterns of their ship; never considering the depth of the seas, and the fownels of the anchorage. Every Christian, even the most skilful

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Mariner, is apt to run a-shore upon the world; or to fall upon the ledges and rocks of trouble, and temptation: but who anchors his hopes in Christ? Who fasteneth the hook of his anchor in the wounds of the Crucified? Lord give me such a faith in thee, that I may not believe in thee waveringly, or hope in thee weakly, or wish for thee faintly: but that I may at all times, and upon all occasions put my whole trust and confidence in thee; and say, with David, *As the Hart panteth after the water-brooks; so panteth my soul after thee, O God, Ps. 42. 1.* Surely that morning star did not give light to churlish Nabal, when, in the morning, after the wine was gone out of him, and his wife told him all that was done, his heart dyed within him, and he became as a stone, 1 Sam. 25. 37. Alas, every Nabal, every wordling can be jocond and pleasant while they surfeit upon the vain pleasures of this transitory world; they can be merry, and drunken, very drunken with the bewitching cup: and all the while, they are such sons of Belial, that a man cannot speak to them, 1 Sam. 25. 17. But if once, either by poverty, sickness, or any other calamity they are awaked, and their Abigails, their consciences tell them that the most mighty hath girded his sword upon his thigh, with glory and majesty, Psal. 45. 3. and is resolved to destroy them; then, like unto Nabal, even their very hearts die within them, and are even as stones, for want of the comfort, and light of this morning star. These are they who in the morning say, would God it were evening! and at even they say, Would God it were morning, for the fear of their hearts wherewith they fear, and for the sight of their eyes which, then, they see; for the morn-
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ing is to them even as the shadow of death, Deut. 28. 67. If one know them, they are in the terrors of the shadow of death, Job. 24. 17. Therefore will I beseech that bright morning star, that he will arise in my heart, that I may seek him that maketh the seven stars, and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; the Lord is his name: Amos 5. 8.

This is the time, when the Philistians thought to have killed Samson, after they had compassed him in, and laid wait for him all night in the gate of the city of Gaza, and were silent all the night, Jud. 16. 2. Lord, if at any time I sleep, if I sleep in my sins (which do thou ever prevent, as thou doest forbid it) how contented is Satan to let me rest! How silent he is, and will not disturb me! But he sitteth in the gate, and watcheth; and if at any time I be awaked by my God, how does he labour to destroy me presently, with suggestions to despair or presumption.

This is the time, when Moses was commanded by God to carry the two new tables of stone up to the Mount: for God said unto him, Be ready in the morning, and come up in the morning unto mount Sinai; and present thy self there to me, in the top of the mount, Ex. 34. 2. Why may not this in some kind seem to be spoken by God to me too? For I have one table at least, and I fear that it is stone too: but it is in his power to make it the fleshy table of my heart, 2 Cor. 3. 3. O that he would call me! O that he would draw me up unto him, to the top of the mount, with the bands of love, Hos. 11. 4. and that he would do it now, this morning; like as twice in one morning he put Moses in mind of

of the two tables! O that he would write his law in this table of my heart, even with his own finger, that I might not sin against him!

This is the time when the Angels hastened Lot to go out of Sodom. It was, when the morning arose, that they said unto him; Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city; Gen. 19. 15. The blackness of the crimes of those lustful citizens, eclipsed the Sun: yet least they should hope that their impieties could daze the eyes of the all-seeing God, they had a light from heaven to discover his wrath. The sins of the people were retrograde to nature; and their just punishment proceeded therefore from causes not rendered by the practice of nature. The light body of the consuming fire was seen to descend; and the sulphurous flames which might have been conceived to arise from the troubled bowels of the earth, or from the land of darkness, descended in a stormy gulf from heaven. A mixed fire and stink consumed the transgressors: yet was not the choaking smell of the burning sulphur so offensive and loathsome, as the stench of their wickedness. Thus the fire of their uncleanness was revenged by the fire of tormenting brimstone: and just it was that the messengers of vengeance should discharge their office, whom the lewd people would not receive without a lustful attempt of their fowl desires. Their punishment for their crimes began even in their offences; for it was no small severity to suffer them to continue in their violation of nature. Yet here it stayed not: for they lost their sight because they saw not their faults: and at even they wearied them-

themselves to find the door of that righteous man, being stricken with blindness by those ministers of revenge, Gen. 19. 11, 23. This dark evening was yet but a presage of a glooming morning: for the vengeance fell when the Sun arose: and those horrid flashes of a blew and dazeling light, served only to lend them a sight of their scorched neighbours, and so to increase and heighten their torments. Assuredly, if I well consider it, I am not unlike to that Lot who was saved: for with the Sodomites I live; I am neighboured by the wicked. O but am I just with Lot; and with him, am I vexed with their unclean, their filthy conversation? 2 Pet. 2. 7. O that I might so resemble Lot, that I could avoid the corruption of those, whose society I cannot shun! Alas, alas, I am yet in every thing unlike unto him: for I sin; I have a proneness to sin with the Sodomites; yea and by nature I am as apt to give, as to follow an example; sometimes as ready to teach others how to offend, as sometimes to follow, and imitate their offences. But O I wish, I earnestly begg, I humbly beseech my merciful Lord to send his Angels, even this very morning, to bring me out of the sins and the society of the Sodomites.

This is the time when the Angel of the Covenant said unto Jacob, after the wrestling, Let me go, for the day breaketh: But Jacob answered, and said I will not let thee go, except thou bless me, Gen. 32. 16. Howsoever, methinks I should be like unto Jacob: and, if I have neglected wrestling this night with the Angel, yet now I should begin. I should wrestle, and tug, and strive, and hold fast by faith in my prayers, and in my tears

too, as *Jacob* did ; and not suffer him to go until he hath blessed me. The Prophet assureth me, that *he had power over the Angel, and prevailed: he wept, and made supplication to him, Hos. 12. 4.* O somust I too ; so will I too. But how can I possibly either be a prince ; or especially such a prince as *Israel* was ; who, as a prince had power with God and with men ; and he prevailed, and was blessed. *Gen. 32. 28.* Well, 'tis so ; I am resolved upon it ; 'tis the right way. I will pray and weep, and weep and pray. I will begg with my tears ; and I will begg with my tongue : and I will begg with all my heart. I will strive, and pray, and mourn, and cry. It shall be a cloudy morning : it shall be a thick, muddy ; low'ring morning. Methinks I begin to feel a cloud even break already at mine eyes. O come forth, come forth a whole cloud of tears. Knit your selves into blackness and thickness. Be fruitful, be pregnant : and when your time is come, be ye delivered in mine eyes. I am not yet risen : come quickly, and I my self will bring you to bed. 'Tis good, 'tis wholesome even thus to wash my sinful eyes betimes in a morning. It is not fire, nor nor air that is predominant in the eyes ; but only water. Surely then I will weep, that I may see the cleerer, the better ; not outwardly, but inwardly ; not to look downwards, but upwards, toward this blessing Angel. Mine eye, with *David's* shall be consumed, because of grief, *Psal. 6. 7.* and then, I doubt not, but, I shall conclude with his joy, and truly say, *The Lord hath heard the voice of my weeping: Psal. 6. 8.*

The Second Part of the Soliloquy.

Fitted for one that is newly arisen.

Farewell that *bed* of ease, which would have betrayed me both to *sloth* and *poverty*. Farewell to those *curtains*, devised to obscure the morning's light. See, see, how that bewitching *nest* doth yet retain the print of my body; as if it longed to entice me again to my sloth; and wooed me to make it the *sepulcher* of my *living* self. I am now up: and thanks let me render to him that hath delivered me once againe to the light of a *morning*. He that called the *darkness* Night, the *light* he also styled Day: Gen. 1. 5. He promised Noah when he came out of the Ark, that *While the earth remaineth, seed time and harvest, cold and heat, summer and winter, Day and Night shall not cease*: Gen. 8. 22. This his promise he keeps, for *The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto Day uttereth speech; and Night unto night sheweth knowledg*: Psal. 19. 1, 2. Yea, he is so sure in the performance of whatsoever he promiseth to his chosen servants, that he sendeth a challenge to the world, and saith, Jer. 33. 20. *Thus saith the Lord, if ye can break my covenant of the Day, and my covenant of the Night, and that there shall not be Day and Night in their season*: vers. 21. Then may also my covenant be broke with David. Surely the one we cannot, and as surely the other he will not do: Job. 41. 18. Now the *eye-lids of the morning* are open; and what can that teach me, but
to

to open mine eyes, that I may see the goodness of the Lord, in the cleerness of the day? Methinks it instructs me to say with David, *It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O most high: To shew forth thy loving kindness in the morning, and thy faithfulness every night: Ps. 92. 1, 2.* I will therefore follow the advice of the same Prophet, and *will sing unto the Lord, and bless his name: I will shew forth his salvation from day to day: Ps. 96. 2.* Yea, *I will sing of thy power, O my God: I will sing aloud of thy mercy in the morning; for thou hast been my defence: Ps. 59. 16.* His power I see in the performance of his covenant: his mercy I see in bringing me to the light. O how the pretty Choristers of the woods do sing their Anthems, and in their musical notes warble out the praises of the Creator of the Morn! How the Eastern Sun doe's guild the mountains with his radiant lustre; and climb's by degrees higher into the heavens, that it may with more direct beams both warm and enlighten me! Methinks I am chidd by the quire in the aire; for my tardy thanksgiving: and the Sun would sink behind a shadding cloud, as unwilling to give light to one that hastens not to a celestiall rise. Thus I behold the Sun arise from the earth; and surely methinks I should even out-vye it both in motion and place: and faster should I climb, and higher should I rise; even to the seat of blessed Eternity. But, woe is me, I have too much earth about me; and the air is too thin to bear up my body. Had I wings like the Eagle, I would attempt my desires: but no means is allotted to a corporal ascent. Yet, though my body be forbid to enter those pallaces
until

until it shall be glorified at the great restauration: my *soul* may be admitted, so soon as ever it shall be freed from this tabernacle of flesh. Yea and thoughts may presently, at this very instant mount up to my God, so they be clean, and pure: and in an humble reverence I may discourse with my Creator. It is my duty thus to do; and it shall be my care to observe so royal a command: O how good is my God unto me, making me a sharer of his *terrestrial* blessings! But O how far doth he exceed the measure of this bounty, in giving me the means to be partaker of *heaven*! Something I see, when up-ward I looke: and something there is, which I long to possess: but 'tis not that Christial shell that bound's my sight, which I so count: nor is it the Sun, whose bright rays and powerful influences do cherish my body, which I long for. No: 'tis the heaven of heavens which I desire; 'tis the *Sun of righteousness* which I long to behold; Mal. 4. 2. *This Sun* which is so great in comparison with the earth, is not to be named in comparisson with *him*. *This* poor, little, blushing *Sun* (though now it pride's it self in its triumphant rayes) shall at his appearing (yea before his appearing, even as a harbinger to prepare for his coming) be mantled in mourning: *it shall be turned into darkness, and the Moon into blood, before that great, and notable day of the Lord come: Act. 2. 20.* And yet, till then, God hath appointed this great Light (*great to us*) the *Sun* to rule the day as well as the *Moon* and the *Stars* to govern the night; for his mercy endureth for ever. Pl. 136. 8, 9. Even in *this* I see his mercy, that by the light thereof the eyes of my body have
have

have the use of their faculties ; and can present their objects to my better part ; which may , in her contemplations , admire always the mercies of God. *If any man walk in the day (saith my Saviour) he stumbleth not, because he seeth the light of this world: But if any man walk in the night he stumbleth, because there is no light in him: Jo. 11. 9, 10* Yet (now I think of it) there are some assuredly , who *walk in the day* , and yet *they stumble* : yea, they contrive a way, how they may learn to stumble ; and therefore that *wine* which should *comfort the heart* , is purposely received to disturb the brain. Thus the superiour guid is *misted* in a fogge , least it should direct the feet in the carriage of the body. Such are they against whom the Prophet pronounceth that *Wo*, saying , *Wo unto them that rise up early in the morning, that they may follow strong drink ; that continue until night , till wine inflame them: Isa. 5. 11.* This is contrary to the custom of those in Saint Paul's time : for he saith, *They that sleep, sleep in the night ; and they that are drunken, are drunken in the night: 1 Thes. 5. 7.* But it is not so now, for wickedness in our times hath assumed more impudency : and that vice which formerly was deemed so *shameful*, that the very wine it self enforced the sinner to some modesty in a *blush* ; even now by continuance, is accounted but *society* ; and to palliate the crime , the *colour* of the offender borroweth an excuse from the *custom* of inflammation. Thus is *nature* constrained to plead for wickedness : and the corruption of the liver, through immoderate drinking (which discovereth it self in the stains of the countenance) is no longer

longer abhorred as an effect of vice, but rather 'tis pitied as an infirmity of the person.

The *gray-eyed* morning looks upon my body; and teacheth me to view my *hidden* self, my inner man. This is a duty prescribed by religion; and 'tis a law of justice, that before I walk abroad to behold my neighbours, I first do pry into the *dress* of my self. The Almighty questions *Ephraim* and *Judah* by the mouth of his Prophet, saying, *O Ephraim what shall I do unto thee? O Judah what shall I do unto thee? For your goodness is a morning cloud; and as the early dew, it goeth away; Hos. 6.*

4. This *cloud*, and this *dew* do aptly resemble the goodness of hypocrites. The *cloud* passeth; the *dew* dries up. Oh thus do my promises, and vows unto God. Thus do my better actions, wherein I glory: Suddenly, presently do I vanish and disperse. If I look upon the *skie*, I view the mirror of my present thoughts: for though for a time I meditate on God, yet an *empty cloud* which rideth post, and *fleeth away upon the wings of the wind*, Ps. 18. 10. is not so speedy as are these pensive and divine contemplations. If I blush when I see the short continuance of these heavenly thoughts, discovered in the speedy journey of a cloud; with a dejected countenance let me look upon the *ground*. Oh here again I find the reflection of my short devotions. These private cogitations which tend to religion, are but like to the pearly *dew* that hangs on the grass: prompt and ready to dry and vanish. Those very *tusks of grass*; those *leaves* of the trees, seem to lament the short continuance of my religious exercises: as if they had spent the silent night in anguish and sorrow;

sorrow; for fear least my doom should be to a
 place below their abode. The flowers have
 wept all night in their *beds*; and the chillowed
 herbs have drooped in the dark; and all of them
 together beseech me with *tears*, that my good-
 ness may not resemble the *jewels* they wear. Those
pearls shall dissolve; those *tears* shall be dried at
 the appearance of the *Sun*: even so soon as he shall
 visit them with the warmth of his beams. Thus,
 thus though I mourn in secret for my sins; yet so
 soon as I am warmed with the vain delights of
 the enticing world, I am apt presently to forget
 the bitterness of my sorrows: and to sin afresh,
 lest I should not have cause to lament again.
 Lord I wish yet that I had but *such*, and so many
 tears for my sinful self, as the tresses of the earth
 do seem to mourn out for me. *Such*, O *such*, or
 none, I desire to have. None other will comply
 with my wishes. They must be *exhaled* from the
 earth, even the earth of my *heart*, by the *Sun* of
 righteousness. Thus they must *rise*, that thus they
 may *fall*. And when they are *thus* risen and when
 they are *thus* fallen, then shall they be dried by the
 comfortable rays of that *Sun of righteousness*, shi-
 ning in my heart. My sighs, and my groans,
 which I dispatch for my sins, shall ascend like
vapors up to my *brain*; and by the secret influ-
 ences of him that enlightens me, they shall have
 time allotted them to unite together; and then
 shall they fall in a *dew* on mine eyes. Now is the
 time that I thus should weep: now is the time I
 should thus lament: for my sins must be purged
 with my *morning tears*. My yester-days follies,
 my last-nights fant'ies, and this mornings thoughts
 (which

(which saluted my earthly vanities before I bowed to my God) even all advise me to hie my self, and retire speedily into my private closet; there to wash, and rub, and cleanse my soul in the cistern of my tears; and never leave rinsing, till the stains are fetcht out. But is this the task of a morning? shall I not be utterly unapt for the works of my vocation, when I have swelled mine eyes with the briny drops? O no; the air is cleereft and brightest, when storms are blown over: and content of mind, and quiet thoughts will follow upon my mourning. Besides there's nothing in the world that dryeth sooner than tears; for many times they are flunk in a moment into the dimple of a smile. Nay more; rather then I will grieve too much, or then my lawful affairs shall be hindred by my tears; I am sure that the tender hand of my compassionate redeemer will wipe mine eyes. These, O these are the incense which I must offer unto him. He first must smell the sweetness of a savour arising from them, before he'll be so propitious, as to send down his benediction. Wicked and profane Esau could seek the blessing with tears: and shall not I go farther in my weeping than he who for one morsel of meat had sold his birth-right? Heb. 12. 16, 17. Ye I must, I will: for what can I do this day in hope of a blessing, if I do not first appease my God, who is angry for my sins? The swallows which usually sport in the air, and strive for a kind of superiority in the height of their flying: are yet contented to humble themselves, and draw near to the earth in their prediction of a storm. My thoughts, like the birds, have sported themselves in the airy fancies of sin and impiety: but now they

they shall stoop, and humbly they shall flie; and foretel to mine eyes the storm that's arising. It was the duty of *Aaron*, every morning to burn sweet incense upon the altar of incense: When he dressed the lamps, he was to burn incense upon it: *Exod. 32. 7.*

What was *that* incense, but a *gumme*? And what was that *frank*, that free incense, but the tears of a tree? What is *myrrhe*, but an Arabian drop? What is *Frankincense*, but the tears which twice every year do fall from the Arabian and Sabæan trees? If that *gumme* be nothing but the tears of the plants, what other are our tears, then the *gumme* of our selves? Well then; I will be the *Aaron*; mine eyes shall be the *Lamps*, which first I will dresse; mine heart shall be the *Altar*, dedicated wholly to the service of my God. This morning is the time appointed to burn sweet incense on the Altar. My tears therefore of contrition, the *gumme* which distills from my sorrowful eyes, shall be the incense; my heart the altar; my zeal the fire; and my sighs and groans shall ascend like the smoke, the sweetest perfume, delightful in the nostrills of my glorious Maker. Lord make thou mine offering acceptable to thy self, through the merits of thy Sonne: and when thou smellest the savour, then send me thy blessing. Or if my sighs and tears cannot prevail, they shall be accompanied with my petitions; and my heart, and eyes, and hands, and tongue, shall joyn together in a friendly consent, and so shall they tender my supplication to the Lord of bounty. This was David's custom: Unto thee (says he) have I cried, O Lord, and in the morning shall my prayer prevent thee: *Psal. 88. 13.* Lord give me such a sense of my sins, now I meditate both on
their

their number, and their punishment; that I may heartily grieve for them: and with my tears likewise let my tongue accord; for I must not onely be chastened every morning with the sacrifice of mine eyes; *Psal. 73. 14.* but I must also with my prayer prevent my God. This therefore I will presently perform with bended knees, and yerning bowels, and an oppressed heart; and Praying I will say.

The Morning Prayer.

O Sun of righteousness, glorious God, [thou] who hadst the dew of thy birth from the womb; *Mal. 4. 2. Pl. 110. 3.* from the essence of thy father, before the early morning of the world's creation; have thou respect unto the prayers and tears of thy servant. *1 Kings 8. 28.* O hearken unto the cry, and to the prayer which thy servant prayeth before thee this morning. My sins (I must needs confess) are many, and black; and mine ignorance of them is thicker by far, than the *Egyptian darkness*, *Ex. 10. 21.* I feel their weight in the fierceness of thy wrath; and the burthen of them in the heaviness of my soul: O whither shall I flie for a redress and comfort? From thee I cannot go, and yet to thee I dare not come, because thou art so highly, and so justly displeased. But Lord, since thou art every where, come down into my heart; and since it is thy property to forgive the penitent, be reconciled unto me, who mourn by reason of thy displeasure. O be gracious unto me, in the tender bowels of thy wonted compassion: and ease me of my sins, by the sufferances of thy Son. Lead me this day in thy righteousness; lead me

in thy truth, and teach me ; for thou art the God of my salvation, Psal. 5. 8. 25. 5. make thy way strait before my face, Psal. 5. 8. O thou that makest the outgoings of the morning and evening to rejoyce ; Psal. 65. 8. let thine ear be attentive, and thine eyes open, Neh. 1. 6. that thou mayest behold my sorrows for my grievous offences ; and hearken to my desires of pardon and remission. In thy heavenly Jerusalem, O my glorious God, there is no night at all ; nor are the gates thereof shut at all by day, Rev. 21. 25. At those gates, O Christ, I lie : at the gate of thy mercy I knock, O Jesus. Hear Lord, and have mercy ; Lord be thou my helper, Psal. 30. 10. Preserve me from sin, this ensuing day, and let the light of thy grace shine so cleerly in my heart, that all my thoughts, and words, and actions, may be wholly bent to glorifie thy name. It was thy mercy that I was not consumed this night ; Lam. 3. 22. and for my sins delivered over to the tormenter, to be punished. Thy compassions fail not : they are new every morning ; and great is thy faithfulness, Lam. 3. 23. O make thou me to feel thy ioving kindness this morning more and more, for in thee do I trust : cause thou me to know the way wherein I should walk ; for I lift up my soul unto thee, Psal. 143. 8. Suffer me not this day either to accompany, or to imitate the ungodly, whose righteousness in the morning flourisheth, and groweth up : but in the evening is cut down, and withered ; Psal. 90. 6. But make me to walk and continue in the path of the just, which is as the shining light, that shineth more and more to the perfect day, Prov. 4. 18. Take me this day, and all that thou hast blessed me with, in-

into thy gracious protection. Let not the violent oppress me, nor the deceivers delude me, nor the enemy of mankind insnare me, nor the son of wickedness afflict me, Psalm. 89. 22. and grant that whatsoever I do, it may prosper, Psal. 1. 3. Unto thee, Lord, do I commit my way: in thee do I trust: do thou bring my desires to pass. Bring forth my righteousness as the light, and my just dealing as the noon day, Psal. 37. 5, 6. Make me fruitful this day in every good word and work; that I may draw out my soul to the hungry, and satisfy the afflicted soul, Col. 1. 10. and perform all the christian duties which thou commandest; that so my light may rise in obscurity, and my darkness be as the noon day, Is. 58. 10. Hear me, O Lord, and grant these my petitions and whatsoever else shall be necessary for me, and that for the worthiness of him who is the morning star, even Jesus Christ my only Lord and Savior: In whose name and words, I farther call upon thee saying,

Our father which art in heaven, hallowed be thy name: thy kingdom come, thy will be done in earth, as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the Kingdom, the power, and the glory, for ever and ever, Amen. Mat. 6. 9, 10, 11, 12, 13.

The Third Part of the Soliloquy.

Fitted for one preparing to go to Dinner.

WHen Daniel the Prophet was made chief of the Presidents and Princes of the Kingdom of Darius, the rest burning with fury at this his preferment, sought (says the Text) an occasion against him: but none they could find; for he was faithful; neither was there any error or fault found in him: Dan. 6. 4. At length (to magnifie the King above him by whom alone Kings reign) Prov. 3. 15. for the effecting of their purposes, they quarrelled with his Religion; and conceived that their unjust designs of debasing the President, were no ways to be wrought, but by dishonouring his God. But when those envious parasites pretended highly to magnifie the Scepter, they did indeed but labour the satisfaction of their envy. Howsoever at length it was concluded, and the decree was signed in writing, that, Whosoever should ask a Petition of any God, or man, for thirty days, save only of Darius; he was to be cast into the Den of Lyons. Daniel knew that the Decree was signed, yet he went into his house; and his windows being open in his Chamber towards Jerusalem, he kneeled upon his knees three times a day, and praised, and gave thanks before his God, as he did aforetime: Dan. 6. 7, 9, 10. Here was a worthy resolution; and as religious a performance. Neither the envy of his adversaries, nor the displeasure of his Sovereign, nor the greediness of the Lyons, could stop his proceedings, or hinder

hinder his devotions. *Oh that there were such a heart in me too, that I would fear the Lord; and keep his Commandments always, that it might be well with me for ever!* Deut. 5. 29. But, alas, to my shame and grief, I see, that I can scarce once in a day find in my heart to praise my God; and if twice, or thrice I attempt to fit and compose my self to my holy devotions, I presently repel those righteous motions, as if it were unnecessary whatsoever is *irksome*. But why should I not consider how slack I am in my petitions, even by the abundance of things which I truly want? Why should I not pray by precept; or, at least, by precedent? It was David's resolution, *Evening and morning, and at noon-day I will pray, and cry aloud; and he shall hear my voice*, Psal. 55. 17. and his practice exceeds his promise: for his own words are, *Seven times a day do I praise thee, because of thy righteous judgments*, Psal. 119. 164. Yea, he goes a little farther yet, and cries out, *O how I love thy Law! It is my meditation all the day*, Psal. 119. 97. He could not chuse but meditate on his law all the day long, *on whom he did wait all the day long*, Psal. 25. 5. Thus he meditated; he meditated a day, a whole day: and yet not one whole day only, for he passeth his promise to the Almighty, saying, *Every day will I bless thee; and I will praise thy name for ever and ever*; Psal. 145. 2. Thus should I do as David did: I should bless the Lord, and I should praise the Lord: yea I will bless him, and I will praise him for all his mercies; and particularly for preserving me to the middle of this day. But is this time so fitting and convenient, that now especially I should settle to my meditations? Yes

doubtless : at this very instant I have more arguments to perswade me to devotion , then at many other hours and seasons of the day. Now my hungry appetite putteth me in mind of the Ravens which he feedeth, when they call upon him, Psal. 147. 9. Now I discover a most ample testimony of his protection and providence , for now he satisfieth the empty soul , and filleth the hungry soul with goodness, Psal. 107. 9. Longer, methinks, I cannot stay from my meat; for my empty belly calls for a repast. Lord, how frail are we mortals; that we cannot live *one day* without the satisfaction of our Stomachs : which made our Saviour teach us to pray, *Give us this day our daily bread!* Mat 6. 11. Well : God is so good, as to supply all our wants : Phil. 4: 19. but how doth he supply them? Alas! the poor inferior creatures are faine to pay the tribute of their lives for the satisfaction of our hunger. Our plentiful Tables do commonly speak blood in every dish. The beasts, and the fowls , and the fishes, do seem to contend for precedency in their service to our wanton appetites. And yet (if I consider of it) what offence hath the Lamb , or the Sheep , or the Calf , or the Oxe , or the Dove , or the Salmon committed , that they lose their lives for the preservation of ours? Those do obey the commands of their Creator , even unto death : and by their ready submission to mans desires, observe the Law which was first prescribed them. But why do they so ; seeing man, by his fall , did lose the prerogative of sovereignty over the Creatures? He did so indeed ; yet those Creatures not willing to insult over their sinful Lord , especially seeing the charter was renewed afterwards to No-

ah,

at Gen. 9. 2, 3. continue their submission to his will, and command. In all this, how can I chose but magnifie my God; and desire him to bless the *Creatures* unto me, for the sustenance of my body; that I may only live to honour *him*, who is the giver of all? Now again, above other times, should I think on my God; and desire him, in mercy, to be gracious unto me: for at this time of the day he would not visit our first and sinful parents. It is now about the middle and *heat of the day*. The Sun is hastening to the highest point in the Meridian, and with beams direct, peeps through the crevecies into our private Closets: but it was *in the cool of the day* when Adam and Eve did hear the voice of the Lord God walking in the garden: and presently did *hide themselves from the presence of him*, amongst the trees of the garden, Gen. 3. 8. O, though 'twas in the cool of the day when God was heard, yet was it *in the heat of his anger*: for the sin of the transgressors provoked him to wrath. But what though in Eden he was not heard, but *in the cool of the day*? I am sure that he appeared to Abraham *in the heat of the day*, as he sat in the tent door, in the plains of Mamre, Gen. 18. 1. And so he doth to me now too, inwardly, by his Spirit; if I find his grace working in my soul a desire of his glory. I will therefore beseech him, now, while he is with me, to *command his loving kindness in this day time* to visit me, Psal. 42. 8. that so I may not justly complain with David, O my God I cry in the day time, and thou bearest not: Psal. 22. 2. But rather that I may hear a Phinehas saying unto me, as once he did to the Children of Reuben, Gad, and Manasseth: *This day we perceive*

that the Lord is among us, Jos. 22. 31. Alas poor Jacob; how did he indure the sweat, and the burning of this time of the day? *In the day the droughe consumed him, and the frost in the night; and his sleep departed from him*, Gen. 31. 40. Assuredly in those fourteen years which he spent in the service of Laban, for his two wives; and in those six years which he served for the flocks, and the cattel; he could not choose but lose a whole river of sweat, that dropped from his face. Lord, how should every drop of sweat that falls from my brows, put me in mind of the fall of Adam, which produced this punishment! Gen. 3. 19. Yea, how should my tears too, outvie my sweat, when I consider the number of my foul transgressions! They, Oh they, have so increased within me, that they inforce the sweat to fly to my face; and in this heat of the day, to tell me of a punishment in the flames of the damned. But there was once a day of deliverance of the Israelites from the Egyptian bondage; and Moses commanded the people, saying, Remember this day, Ex. 13. 3. And what day of my life hath not been to me a day of deliverance? So many diseases and accidents assail the body, so many discontents the mind, so many casualties, and chances the estate; yea and (which is worst of all) so many sins the soul; that if I should attempt but once to number them, I could not easily determine where to begin. Lord make me this day remember thy deliverances in a grateful manner; and magnifie thee for thy mercies.

There will be a day too; a day of death: but when it shall come, God only knoweth. This (for ought I know) may prove the day. Old Isaac told

told his son *Esau* ; saying , *Behold now I am old ; I know not the day of my death* , Gen. 27. 2. Neither indeed do I know mine. What know I to the contrary , but that anon at the *table* I may entertain my death in a *dish* , or a *cup* ? Lord make me always *provided* for thee ; and then at all times thou art welcome to me. But how shall I be sure to have my petition granted ; and that God will afford me such mercy , as to save me ? I read of a day that was threatned to the *Jews* ; even when the *Chaldeans* should become their conquerors. This the Lord fore-told unto them , when he said , *Blow ye the trumpet in Sion : and sound an allarme in my holy mountain : Let all the inhabitants of the Land tremble ; for the day of the Lord cometh ; for it is nigh at hand. A day of darkness , and of gloominess : a day of clouds , and of thick darkness ; as the morning spread upon the mountains* , Joel 2. 1, 2. Their death was to approach by the sword of their enemies ; and their miseries to encrease by the fury of their tormentors. My death may be nearer hastening unto me , then was the destruction of the *Jews* at the time of the prophesie : and in what manner it shall come I cannot assure my self. God is not confined to time , or means , otherwise then he hath decreed himself. This very day may happen to be mine , and another day may be appointed for another. Yea and my day too may prove a day of horreur : for , wicked I am : and I read what is spoken by the mouth of *Job* , *The wicked is reserved to the day of destruction : they shall be brought forth to the day of wrath* , Job. 21. 30. I , poor I , am one of the wicked , and have deserved the greatest and severest judg-

ments from the hand of the revenger. O if *this* day should prove so terrible, instead of pampering my body, with delightful food, I might cry out with the Prophet, *Cursed be the day wherein I was born: let not the day wherein my mother bare me, be blessed*, Jer. 20. 14. But I have a better confidence in the mercies of my Redeemer. Yet I cannot hope for mercy from him, if I do not express some mercy to my self. The chiefeſt act of mercy to my self, conſiſteth in a ſerious afflicting and tormenting of my ſelf for my ſins which would ruin me. With my *tears* I muſt therefore waſh away my ſins: I muſt purge them with my *tears*. I muſt cure the *ſins* of mine eyes with the tears of mine eyes. And yet, ſince my *tears* are not free from pollution; even *theſe* muſt be purified, and made effectual by the *blood* of the Lamb. The ſtomach is commonly prepared for meat, by the *blood of the grape*: Therefore before I will go to my food, I will prepare my ſelf with a glaſs of *Wine*: but that *Wine* ſhall be high and excellent: it ſhall be the *Wine of Angels*. It ſhall have the ſavour of life in it: it ſhall have the *race* of mercy in it; the *ſweetneſs* of reconciliation, and the *beat* of grace. This *wine* ſhall be my *tears*: a *lean*, *ſower*, *eager wine*, of it ſelf: but it ſhall be ſugured by the hand of my Redeemer: it ſhall be *deep drawn* and *well daſhed* with the *blood* of the *innocent*. This is ſuch as the Angels delight in. This wine ſhall prove an excellent *reſtorative*: it ſhall be even like *blood*, yea it ſhall be blood it ſelf, even the blood of my drooping, my wounded, and my dejected ſoul. This will exceed all the *Frontiniak*, or the *Greek*, or the *Palerma* wines: for the grapes
there

thereof do not grow upon the smooth and twisting branches of common vines : but they grow like the rose, upon a thorny bough ; and yield whole clusters of joy and content. This wine hath such an in-bred vertue in it, that it giveth courage to the drinker : and that good effect, I seriously hope, it shall work in me. For I must fight, though I am but a woman. I must fight and war, and combat with mine enemies, with my corruptions. I trust that he who made the *Sun stand still in the midst of heaven*, that it lasted not to go down about a whole day, *Jos. 10. 13.* When the five Kings fought against *Gibeon* ; and all this only at the prayer of *Joshua* : even he will assist me in this holy war, that I may destroy the Kings, the greatest, the heads of my sins, make them flee, and hide themselves in a cave, as those enemies of Israel in the cave of *Machedab*. And if it so fall out that they take up their cave in the hollowness of my heart (their wonted place to hide themselves) I will either drown them up with sorrow, or smother them with my groans, or fire them with my Zeal, or if none of these will effect my desires, even as *Joshua* did to those Kings, so will I to these : I will open the mouth of the cave in my heart, and bring out these Kings, by a true confession : yea, I will set my feet upon the very necks of them, in a serious contempt : and then will I smite them, and slay them, and hang them up, in a holy revenge ; because they would have destroy'd my soul, for which my Saviour suffered on the Cross. This, O this, is the way to prevail with my Jesus, to say unto me, as he did to *Zacheus*, *This day is salvation come to this house*, *Luke 19. 9.*

So shall I with comfort and thanksgiving acknowledge, that *now is the accepted time*; *now is the day of salvation*, Psal. 56. 4. Thus I shall not fear *what flesh can do unto me*, Il. 49. 8. no devils, nor the world, nor any thing else that seeketh my destruction. *The Sun shall not smite me by day, nor the Moon by night*: Psal. 121. 6. but *all things shall work together for good*, if I thus love God, and be called according to his purpose, Rom. 8. 28.

And now, methinks, this storm of tears, hath produced a calm of content and peace. I am now ready for my Dinner. But stay a while. What all for the *body*? *Nothing* for the *soul*? Shall I pamper the *flesh*, and starve the *spirit*. This will not be a *feast*, but a *fast*: and instead of *satisfaction*, I shall rise with disturbance. I read that the *Bereans* are styled *more noble than those in Thessalonica*, in that they received the word with *all readiness of mind*, and searched the *Scriptures daily*, whether those things were so, Acts 17. 11. *More noble*? There's a tittle of honour. O that I might gain such a *Berean* nobility, that all mine honour might be in *searching the Scriptures*; the word of him, who is the fountain of honour! *Every thing is sanctified by the Word of God and Prayer*, 1 Tim. 4. 5. Common civility teacheth me to pray for a blessing on the *Creatures*. But I must yet go farther, and pray with the *heart*, as well as the *lipps*, and then read with reverence, and receive with meekness the *ingrafted Word*, which is able to save my soul, Jam. 1. 21. Grant, blessed God, that my first and best care may be for the *nourishment* and preservation of my *soul*: and next to that, the sustenance of my *body*. And

to this purpose, let my discourse at my meat be gracious, seasoned with salt; that I may know how I ought to answer every man, Col. 4. 6. And because thou hast commanded me to use thy creatures for the preservation of my body; Lord grant me a moderate appetite to my meat; and give vertue to the meat, that it may be fit for my nourishment. Make it good and wholesom for me; and me obedient, and serviceable unto thee. Let me eat with moderation, content, and thanksgiving; always observing the rule of Saint Paul, that whether I eat, or drink, or whatsoever I do, I may do all to the glory of thee my God, 1 Cor. 10. 31.

The Sixth Subject.

Tears of Compassion, in the time of Prosperity.

The Soliloquy treating of,

*The vanity of earthly Riches, and the
reward of Charity.*

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord, consider my Meditation.

*Hearken unto the voice of my cry, my King,
and my God; for unto thee will I pray.*

THe Apostle commands us to bear one anothers burdens; and so to fulfil the Law of Christ, Gal. 6.

6. 2. This law is Charity and friendly Affection, which differeth from the law in the former Testament, because *that* was a law of fear, but this of love. This law my Redeemer gave as a cognizance unto his disciples, saying, *By this shall all men know that ye are my disciples; if you love one another*: John 13. 35. This he prescribed as a rule; when he said, *A new Commandment I give unto you, That ye love one another*, verse 34. And this he commended to our imitation, even by the example of *himself*: for what the Prophet foretold; and said, *Surely he hath borne our griefs, and carried our sorrows*, Psal. 53. 4. Even the very same his Apostle assures us he fulfilled, *Who his own self bare our sins, in his own body, on the tree*, 1 Pet. 2. 24. This law of love, which we owe to our brethren, is expressed chiefly in our giving and forgiving: We must bear with their infirmities, and forgive their offences. We must rejoyce with them that rejoyce, and weep with them that weep; being of the same mind one towards another: Rom. 12. 15, 16. We must rejoyce both with them, and for them: but this joy must arise from their good, not their hurt. There are some (says Solomon) *who rejoyce to do evil*, Prov. 2. 14. This proceeds not from love, but hatred; for the Apostle tells me that Charity *rejoyceth not in iniquity, but rejoyceth in the truth*, 1 Cor. 13. 6. Our mirth must joyn in concord with the joyful: and our rejoycing must be grounded on the good of our neighbours. And as we must have joy at their prosperity; so must we likewise accord with them in their sorrows: for our very tears may be the ground of comfort unto mourners, when by these we discover

cover the truth of our *affection*; and our readiness to share in the burden of their *afflictions*. Such a disciple as Christ delights in, we may certainly believe St. Paul to have been: for we find him *rejoycing with the Phillipians*, when he saith, *If I be offered upon the sacrifice and service of your faith, I joy and rejoyce with you all: For the same cause also, do ye joy and rejoyce with me*, Phil. 2. 17, 18. And again, we find him grieving for the *Jews*: for he hath great *heaviness*, and continual sorrow in his heart for them, Rom. 9. 2. *Unto the Jews, he became as a Jew: to them that were under the law, as under the law: to them that were without law, as without law: to the weak he became as weak: and he was made allthings to all men. Who was weak, and he was not weak? Who was offended, and he burned not?* 1 Cor. 9. 20, 21, 22. 2 Cor. 11. 29. The fire of his compassion gave light to his brethren, in the *darkness* of their tribulations; by which he fulfilled that law of our Redeemer. He fulfilled it; and why then should not I? I confess my ignorance, and my many imperfections make me infinitely unequal to him in desert: yet the same God which inspired *him* with his Spirit, can (if he please) enable me to endeavour the fulfilling of that law. But he was a *disciple*: and why may not I be ranked in the number? What though I be a *woman*? So was *Tabitha*; yet *she* was a *disciple*, Acts 9. 36. And so, I hope, shall I be too. First, then I must strive for this theological virtue: for by this I shall be known to be a *disciple of Christ*. I swim in *plenty*; but do I remember those that are pinched with necessity? In my rich and curious dresses, do I remember the *naked*? In my
variety

variety of *dishes*, do I think upon the *hungry*? In the choice of my *Wines*, do I consider the *thirsty*. In the enjoyment of my *freedom*, do I pity the *prisoners*? I fear that my heart is *too much* delighted with the things I possess; and *too little* affected with the wants of my brethren. But let me ever consider that 'tis in the power of my God, as well to make me a beggar, as those that wait and petition at my door: and from my plenty I may be driven to demand an alms. He that gives, can take. I must so demean my self in *prosperity*, as always remembering that *adversity* is near. What therefore I possess I will not enjoy as if I were *Mistress*, but only *Steward* of it. The shivering body of a *naked* beggar, shall have a share and proportion to cover his nakedness. The *empty* belly shall have meat to fill it: and the *thirsty* soul shall be satisfied with drink: the sick I will comfort: and the *prisoners* I will visit. In my *liberty* I will commiserate the *imprisoned*; in my *health*, the *sick*; in my *drink* the *thirsty*; in my *meat*, the *hungry*; and in mine *apparel*, the *naked*. Lord, what a world is this wherein I live! Every one looks on the rising Sun: *Riches* are the *Idols* almost of Every one; and gold, though the *feigned*, yet the *admired* Deity. *The rich* (saith Solomon) *bath many friends*, Prov. 14. 20. And I find it true. But are those friends indeed, which pretend to friendship? Certainly not *all*: and yet this is my misery, that while I am rich, I shall hardly distinguish between friend and foe. Most that put on the *vizors* of friendship, do but comply with the plenty of my fortunes. They have falshood veiled under the shape of love, which
will

will never be discovered, but by change of estate. Surely thus to be *rich*, is but to be *miserable*. Were my treasures exhausted, I should sit alone, without society, or pity. The doves delight in the whitened houses. So long as I shine in rich array, the caps and the knees will do reverence to my ornaments: but who respects the meanly habited? *The poor is hated, even of his own neighbour*: Prov. 14. 20. and such a one *might* I have been: yea and such a one I may be made. Let me not therefore boast of that, which is neither truly *good* nor *mine*, nor *permanent*. If I trust in these riches I lean upon a reed. If I boast of my riches, I forget their uncertainty. If I am proud of my estate, I disdain the giver. This tempting gold is nothing but *earth*, upon which the policy of men hath set a value. It was gotten with *sweat*; and 'tis preserved with cares. But why, O why do the children of the earth thus magnifie that, which is in their power to scorn? For *gold*, the Merchants hazard their lives; the Ploughmen sweat; the Thieves and Robbers do come to shameful ends: yea and most men defile their precious souls. 'Tis *that* which imployes the tongue of the *pleader*; yea and sometimes corrupts the Justice of the *Judge*. 'Tis *that* which buys the skill of the Physician: and rules and governs the affairs of the World. For *that* do Kingdoms strive, and the whole World contends. But thou glistening, stupid *Idol*: why art thou so honoured? Why so adored? 'Tis true, thou art the price of whatsoever we desire the world to furnish us with, both for necessity and delight: and *so far* I may suffer thee to lodge in my coffers. But is it in thy
power

power to prolong my life ; and preserve me *here* beyond my time appointed ? Canst thou give me health, or strength ? Canst thou afford me peace of mind, and quietness of Conscience ? Canst thou endow me with spiritual and saving *grace* : and purchase me a seat in the heavenly *Jerusalem* ? Alas poor, simple *dunce*, thou canst do nothing that's good ; nor they whom thou fool'st with the covetousness of thee. Why then dost thou cheat the children of *Adam* : betray them to hell by their honouring of thee ? But stay : Why do I thus blaine this innocent Metal ? 'Tis not this that offends. This would have slept in the silent bowels of our mother earth ; had not the avarice of men disturbed its rest. It is not the gold that tempts to wickedness : but 'tis the sleight of the Devil which perswades men to honour it. Since then I can find no fault with my *Coin*, let me pray that no fault may be found in my self. If I love it, *I sin* : if I covet it, *I sin* : if I gain it by means not warranted in Scripture, *I sin* : if I increase it by extortion, or biting usury, *I sin* : if I put my trust and confidence in it, *I sin* : if I make it the price and hire of wickedness, *I sin* : if I value my self either greater, or better for the possession of it, *I sin* : if I unjustly detain it from those who have right to it, *I sin* : if vainly, and prodigally I waste and exhaust it, *I sin* : if I deny it to them that are in distress, *I sin* : Lord, how many sins depend upon this glittering earth ! I will therefore resolve to look down on't as on a *slave*, and never allow it a seat in my heart : and willingly will I impart it to the needy and indigent. I had rather it had dwelt in the dark vaults and

caverns of the earth, then ever it should be a means to offend my God. But since my revenues are plentiful, what shall I do with this which I possess? I will resolve by the grace and goodness of my God, that so I will keep it, as if I had it not: I will so use it, as if I used it not: I will so freely give it where necessity requireth, that it shall plainly appear I love it not: and yet I will so preserve it, as if I scorned it not. With this I will relieve the poor: I will cloath the naked: I will comfort the distressed: and whatsoever good it may procure for my self, or others, I will labour to purchase it, though with the expence of the coin. I will not, for the love of this, *make empty the soul of the hungry; nor cause the drink of the thirsty to fail*, II. 32. 6. For this is the property of persons that are vile. I will never so settle my affection upon it, as to suffer it to stop mine ears at the cry of the poor, lest the time should come when *I my self should cry, and not be heard*, Prov. 21. 13. I will not hold my bread from the hungry, as Eliphaz once accused Job, Job. 22. 7. I will not cause the naked to lodge without cloathing, that they may have no covering in the cold; nor will I take away the sheaf from the hungry, for this is the property only of the wicked; Job. 24. 10. I will not take a pledge from my brother for nought; and strip the naked of their cloathing, Prov. 22. 6. If I lend my mony to any that is poor, I will not be to him as a usurer; neither will I lay usury upon him, Ex. 22. 25. I will not oppress the poor, lest I reproach my Maker: but I will have mercy upon him; and so honour my God, Prov. 14. 31. I will not mock the poor, nor be glad at his calamities;

ties; lest I my self go not unpunished, Prov. 17. 5. I will not oppress the widow, nor the fatherless; the stranger, nor the poor, Zech. 7. 10. I will not sell the righteous for silver, or the poor for a pair of shoes, Amos 2. 6. nor will I ever sleep with his pledge; Deut. 24. 12. But seeing that the rich and the poor meet together, and the Lord is the maker of both; Prov. 22. 2. Seeing it was God who humbled Israel; and suffered him to hunger; and fed him with Manna, Deut. 8. 3. Seeing that from God doth proceed both poverty and riches; 1 Sam. 2. 7. I will therefore magnifie my liberal giver, in my gifts to the poor, since he which maketh poor, and maketh rich; which bringeth low, and lifteth up, hath commanded me, if even my very enemy be hungry, to give him bread to eat; and if he be thirsty, to give him drink: Prov. 25. 21. Since the Psalmist assures me, that they are blessed, which consider the poor; the Lord will deliver them in the time of trouble: Psal. 41. 1. Since King Solomon tells me that, He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, he will pay him again: Prov. 19. 17. Since he assures me that, The righteous considereth the cause of the poor; but the wicked regardeth not to know it, Prov. 29. 7. Since my Redeemer commandeth, saying, When thou makest a feast, call the poor, the maimed, the lame, the blind; And thou shalt be blessed, for they cannot recompence thee; for thou shalt be recompenced at the resurrection of the just, Luke 14. 13, 14. Since at the day of his coming in the clouds, with great majesty and glory, Mat. 24. 30. he shall say unto them on the right hand, Come ye blessed of my Father; inherit the Kingdom prepared for you, from the foundation

dation of the world: For I was an hungred, and ye
 gave me meat; I was thirsty, and ye gave me drink;
 I was a stranger, and ye took me in; Naked, and ye
 clothed me; I was sick, and ye visited me; I was in
 prison, and ye came unto me, Mat. 25. 34, 35, 36.
 And lastly, since he hath commanded, saying,
 Make to your selves friends of the Mammon of un-
 righteousness, that when ye fail, they may receive
 you into everlasting habitations; Luke 16. 9. I will
 resolve therefore, that I will not harden my heart,
 nor shut mine hand against my poor brother: but I will
 open my hand wide unto him, and lend him sufficient
 for his need, in that which he wanteth, Deut. 15.
 7, 8. I will weep for him that is in trouble: my soul
 shall be grieved for the poor, Job. 30. 25. 29. 16.
 I will be as a father or mother to the poor; for I will
 deal my bread to the hungry; and I will bring the poor
 that is cast out, to my house; and when I see the
 naked, I will cover him. I will draw out my soul to
 the hungry; and satisfy the afflicted soul: Then shall
 my light arise in obscurity, and my darkness shall be
 as the noon day; Is. 58. 7, 8. I will do as the inha-
 bitants of the land of Tema did: I will bring drink
 to him that is thirsty; and with my bread I will pre-
 vent him that sleeth. Is. 21. 14. I will not oppress
 any; but I will restore to the debtor his pledge. I
 will spoil none by violence, but I will give me bread
 to the hungry, and cover the naked with a garment.
 I will not give forth upon usury; neither will I take
 any increase. I will walk in the statutes of my God,
 and will keep his judgments to deal true; Ezek. 18.
 7, 8, 9. I will break off mine sins by righteousness,
 and mine iniquities, by shewing mercy to the poor,
Dan. 4. 27. I will never see any perish for want of
cloath-

cloathing; or any poor without covering, Job. 31. 16. These ornaments of my body shall put me in mind of mine original corruption, which I received from Adam; who, in his integrity, was naked, and was not ashamed, Gen. 2. 25. and of mine actual transgressions, especially of my pride, and excess in apparel: whereas unto Adam, and to his Wife, the Lord God made coats of nothing but skins, and cloathed them, Gen. 3. 21. They shall teach me thankfulness to him that sent them; for even thus did he discover his love to Jerusalem, when he cloathed her with brodered works, and shod her with badgers skins, and girded her about with fine linnen, and covered her with silk; And decked her also with ornaments, and put bracelets upon her hands, and a chain on her neck, Ezek. 16. 10, 11. They shall teach me humility, when I consider mine own unworthiness; and how short I come of the goodness and righteousness of John the Baptist, who notwithstanding had his raiment but of Camels hair and a leathern girdle about his loins, and his meat was but locusts, and wild hony, Mat. 3. 4. That plenty, wherewith my table is furnished, shall make me tremble at the Woe pronounced by my Saviour, saying, Woe unto you that are full; for ye shall hunger: Luke 6. 25. It shall put me in mind of the charge which Moses gave unto the Israelites, saying, When thou hast eaten, and art full, then thou shalt bless the Lord thy God, Deut. 8. 10. I will weep for the sins which may arise from my Riches. I will weep for the poor who want my superfluities. I will weep for the distressed; who may be nearer and nearer by far unto God, then I, the worst of sinners, am: and yet they want
what

what I do surfeit on. I will remember how *Dives*,
was cloathed in purple, and fine linnen; and fared
sumptuously every day, Luk. 16. 19. and yet at
length he was sentenced to the torments of hell:
I will consider how, though *Lazarus would have*
fed upon the crumbs that fell from the rich mans table
but was churlishly denyed them; yet afterwards
he was carried by *Angels into Abraham's bosome*,
Luk. 16. 21, 22, 23. I will consider with my
self, that my gold and silver are nothing but *earth*;
my jewels but *stones*, mine apparel but the labour
and issue of a *worm*; mine honour and respect but
either the steam of an unsavory breath, or the
wrying and deforming of a Christians body: and
yet this very applause, and these congees and
salutes, are grounded only on this *earth and stones*.
Were vertue only the ground of honour, my cre-
dit might be sullied with this dirt and trash:
for the more I possess of this earthy mass, the
heavier and duller I grow to acts of goodness.
Gold is accounted the *most compacted* metal; and
to heighten the value of it, they boil it in broths,
as a cordial for the infirme. Peradventure the
Almighty hath given it vertue to comfort the
heart: but then it must be used, and not lock-
ed up. Yet the Physicians prescription may be
grounded on *avarice*; and it may be a policy of Sa-
tan to increase our idolatry. Thus doth every
one make it his business to court this *Idol* where-
of I am *mistriss*. But am I sure that I am *mistriss*
of this admired mettall? Am I not rather a *servant*,
and *slave* to it? If it ever hath power to tempt me to
sin, I have lost my sovereignty to which I pre-
tend. This metal is close, and compact, more
heavy

heavy and ponderous then any of the rest. O is it not a description of my remorseless heart? Is not that as close, and compact: as unwilling to yield to the stroak of the hammer; to the cries and the tears of the poor, and the miserable? If thus I find my heart in the gold; my next care shall be to make it as heavy. I will grieve, and lament for the hardness of my heart: and since 'tis so *droffie*, as to covet the gold, I will earnestly beseech my God to refine it. I will humbly request him to put it to the *test*, to put it into a *crucible*, and then so to draw it down in the fire of affliction, that it may run pure and clean, and be apt to yield and commiserate the cause of the helpless. Between the *steel* and the *load-stone* the sympathy is so prevalent, that they wooe each other, even at a distance. O that my God would infuse into my heart so much of his grace, that the stone therein might be like the *load-stone*, drawing the poor and the miserable to my doors, who with indigency and want are hammered, and beaten, and fired like the steel. The red and fiery eyes are cured by the often touch of the gold. Whose eyes are more inflamed then those of the poor, whose every morsel is the price of a *tear*? Who is more able to cure those maladies, then we to whom God hath sent in abundance? For them then I will call, I will seek, I will send: and the redness of their eyes shall be cured with my yellow, and resplendent gold. Those that stedfastly look on waterish eyes, are subject to contract the same infirmity. Mine are clear, and free from the Malady; but 'tis only because I look not on them who are troubled with that weakness. But

I will labour hereafter to look upon the poor, whose eyes are swallowed with petitionary tears, and so stedfastly will I fasten mine *eye of compassion* upon their miseries, that I will both lament their sufferances, and relieve their wants. The *purest gold* is ever most plyable, and apt to bend which way we please. Thus shall *mine* be ready to *bow* and *bend*, and *yield* to the necessities of my brethren. Thus shall my heart be no longer the possessor of my revenues, but the *cabinet* of charity and tender compassion. But when I devert mine eyes from the treasures of my coffers, and fasten them on the glittering rayes of my cabinet *Jewels*; O then my heart, which was open, begins to close again: and methinks, I repent my promise of distributing my massie sums; since they have power to purchase such dazeling jemms. *Fond woman*, where is thy religion? *Vain woman*, why art thou so unconstant? These sparkling diamonds are but the *offalls* of a rock; and by the hand of the artist compos'd into a form, which may fitly tell me the folly of my pride. Suppose that *this*, or *this stone* by nature was placed on the top of the rock: yet when it fell to the ground, 'twas taken for an *Idol*. What stone can be harder, then is this Adamant? Yet I find that flesh may be harder than this. My heart is a *rock*: yet 'tis not a *Diamond*; for 'tis far inferior in the value and price. But admit howsoever that 'twere a *Diamond*: then I might hope that nature or art would force some pieces or sparks from the Rock. O but I find it will not easily yield to part with any: but when the *hammer* doth come with violence upon it, forceth it back again with scorn and

contempt ; when the *Grace* of my God doth offer to touch it , 'tis repelled by the hardness and obduracy thereof. What shall I do to force it to yield Nothing but a Diamond cuts a Diamond. This very Diamond then , which I hold in my hand , shall cut me to the heart , for the wickedness thereof. Or if that will not do : if it will not yield without the concurrence of *Blood* ; I will beseech my Redeemer for a drop of his Blood , by vertue whereof my heart may relent. Here's a *Pearl* too , whose orient lustre hath so delighted my heart , that methinks in a manner I wear it in mine eye. It was the purchase of my Coin ; but from whence at first was it derived to my possession ? Nature intending to preserve it from violence , clasped it up in the shell of a fish ; and then sunk it to the bottom of the troubled Ocean. But covetous man envying the treasures which were hidden in the seas , ransacked the bottom to find out this *Jewell*. Now it is mine : it adds to my treasure , and borroweth the eyes of the gazing spectators , making them wonder and covet this which I possess. But was it only sent for the satisfaction of the eye ? Let me a little more carefully look upon it , and try if it offers not something of *Piety* to a Religious Soul. In the colour thereof I discover *Heaven*. In the *Eastern Parts* from whence are brought the *Orient Pearls* , I am put in mind of the *Star which appeared in the East to the Wise Men* , *Mat. 2. 1, 2.* and conducted them to the sight of *Christ* , whom they *Worshipped*. This *Cerulean Jewel* so fitly imitating the colour of the *Heavens* , whispers unto me the earnest desire which I ought to have , of that which it resembles. Shall the co-

four of the *Heavens* be kept close in my *Cabinet*, and valued chiefly for it's *Orient* lustre; and shall not the desire of *Heaven* be stirred up in my *heart*, and an earnest longing to reign there *Eternally*? *This Pearl* shall be made to forget its value, rather than I will prize it above my *Charity*. Even these very *Jewels* shall be sold and consumed, rather than I will value my pride above my bounty. They shall be parcelled out in several sums, and the naked shall wear them in their needful *Apparel*. Or if these *Pearls* being sold and dispersed to the poor, will not discover enough of my *Christian* compassion; from mine *Eyes* shall drop such a plentiful store, that my *heart* shall be free in its liberal bounty, and manifest thereby my tender affection. There is a *Pearl* which my *Saviour* mentions, exceeding all the *Treasures* of the *Earth*. For that *Pearl* will I learn to play the *Merchant*, and sell both *this*, and all that I have, for the purchase of that; *Mat. 13. 45, 46*. I need not fear the want of *Ornaments*, if I part from these to be partaker of that: for that *Pearl* is a *City*, and that *City* is great and holy; even the holy *Jerusalem*, whose light is like a *Jasper* stone, clear as *Chrystal*. The building of the *Wall* thereof is of *Jasper*, the *City* pure *Gold*, like unto clear *Glass*; the *Foundations* of the *Wall* are garnished with all manner of precious *Stones*; even with a *Jasper*, a *Saphir*, a *Calcedony*, an *Emerald*, a *Sardonix*, a *Sardius*, a *Chrysolite*, a *Beril*, a *Topaz*, a *Chrysophrasus*, a *Jacinth*, and an *Amethyst*: the *Twelve Gates* are twelve *Pearls*; every several *Gate* a *Pearl*: and the very *street* of the *City* is pure *Gold*, as it were transparent *Glass*: *Rev. 21. 10, 11, 18, 19, 21*. O who would not leave this,

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droffie, perishing Gold, for that which is so pure, and shall last for ever? Who would not forsake these mock and trivial Jewms, for those most precious and unvaluable Jewels? Long since did my Saviour tell his Disciples, *That it is easier for a Camel to go thorow the eye of a Needle, then for the Rich to enter into the Kingdom of God: Mat. 19. 24.* What then shall I do, who am born down from that Kingdom by the weight of my Riches, and kept out from the door by the bundles, the greatness of the Baggs which I would carry? When the Ruler professed that he had kept all the Commandments of God from his youth, yet lacked he one thing: He was to sell all that he had, and give to the poor; and then, it was promised, he should have treasure in Heaven: But when he heard this, he was very sorrowful, for he was very Rich: *Luke 18. 21, 22, 23.* For my part I must confess that I have been far more careful to keep my Treasure, then the Commandments of God. Yet if I had done it, even from my youth, as the Ruler boasted; howsoever my plenty would inform me of my want. One thing yet, the Ruler wanted; and that one thing still, I stand in need of: I want the diminishing of this earthly trash: I must sell all that I have and give to the poor. O I fear that this Command will be very sad and sorrowful to me too, because I am very Rich. The more I possess, the more sorrow will arise, when I shall part from my possessions. But thus I must do, if I expect what I desire. All must go for the purchase of that Pearl. The poor must have bags to receive my Riches, and then my Store shall be treasured in Heaven. Yet am I not bound so to give to the poor, as thereby

to be one of the number of them. Charity unbounded becometh prodigality. Those that are liberal must disperse with *freedom*, but not with *excess*. He that commands me to relieve the poor, commands me not to give *till* I am poor. If once I be reduced to such a penury, I shall be quite deprived of the power to be liberal. What therefore is *mine* I will not *impropriate*, and keep on y to my self: but first having furnished my self for *necessity*, I will prefer the wants of my brethren before my *convenience*, or my *delight*. I will not deny my self the use of the creatures in a lawful manner: nor yet will I proudly satisfy my curiosity, and leave the the indigent out of my thoughts. I will labour to make these earthly Riches serviceable to the *donor*, even the *God of Heaven*: and that I may the better effect my desires, I will humble my self on my knees at his foot-stool, and beseech him to bow down his Ear to my Petitions, while I pray unto him, and say,

The Prayer.

HEAVENLY Father, Lord of plenty; thou who hast Created the World by thy *power*, and continuest thy *love*, in thy providence and protection: to thee do I render thanks for my *plenty*; and to thee do I offer the service of my *store*. What I have is *thine*; for the *Earth is thine*, and all that therein is, the compass of the *World*, and they that dwell therein; P^{sal.} 24. 1. It is thou only that givest a blessing to the fruit of the land; to the *corne*, to the *wine*, and to the *oyl*, to the increase of the *Kine*, and of the *Flocks* and of the *Sheep*; Deut. 7. 13. It is thou only that commandest thy blessing

in the store-houses; and in all that thy servants do set their hands unto: Deut. 28. 8. Lord make me one of thy faithful servants; that what thou hast sent me, may be a testimony of thy Love and not of thy Hatred. Make me always magnifie thee in my time of plenty; and not be high-minded, nor trust in these uncertain Riches; but in thee, the living God, who givest me richly all things to enjoy. 1 Tim. 6. 17. O suffer me not so to treasure up the deceitful Riches of this sinful World, as thereby forgetting to be Rich towards thee: Luk. 12. 21. but as from thy bounty I receive these temporal blessings, so in thy Mercy make me abound in Grace; that always having all sufficiency in all things, I may abound to every good work, and be enriched in every thing to all bountifulness; that through me it may cause thanksgiving unto thee my Lord and my God, 2 Cor. 9. 8, 11. In this my prosperity give me humility, and prepare me for Adversity, if it shall please thee at any time to send it unto me. Give me a sense of the Afflictions of many of thy Saints and distressed Servants: and enlarge my heart, that I may be ready and forward to contribute to their necessities. Make me shew mercy with chearfulness, Rom. 12. 8. and possess with thankfulness what thou sendest unto me; that I may neither forget thee in thy Members, nor deny thee to be the Giver. Let me never stop mine ears at the cries of the distressed, who begg for relief in the name of thyself. Thou, O Christ, who wert Rich, didst for my sake become poor, that so through thy poverty thou mightest make me rich; 2 Cor. 8. 9. Lord make me as willing to be poor for thy sake, always considering that the vanities

ties of earth, are not worthy to be compared to the glory that shall be revealed, 1 Pet. 5. 1. O thou to whose eyes even all things are naked and open, Heb. 4. 13. Grant that I may adorn myself in modest Apparel, with shamefastness and sobriety; not too much with Gold, or Pearls, or costly Array; as with good works, becoming a Professor of Godliness; 1 Tim. 2. 9, 10. Make me labour for the Ornaments of the hidden man in the heart in that which is not corruptible; even the Ornament of a meek and quiet spirit, which is in thy sight of greatest price; 1 Pet. 3. 4. Make me, O heavenly Father, rich in thyself; rich unto liberality, rich in good works and in faith, Luk. 12. 21. 2 Cor. 9. 11. 1 Tim. 6. 18. Jam. 2. 5. Make me buy of thee gold tried in the fire, that I may be rich, and white Raiment that I may be clothed; and that the shame of my nakedness do not appear: Rev. 3. 18. Let me always remember that great account which one day I must render to thee the Lord of Heaven and Earth; that so I may serve thee here with my substance; in my body and my Soul with Zeal and Devotion: and hereafter be received to thine everlasting glory, through the merits of thy Son in thy bosome, Jesus Christ my only Lord and Saviour. Amen.

The Seventh Subject.

Tears in Want or in the time of Adversity.

In Four several Soliloquies, treating of,

1. *A decayed Estate: or plenty turned into poverty.*
2. *Hunger, both corporal and spiritual:*
3. *Thirst, both bodily and ghostly.*
4. *Nakedness, both of the outward, and the inward man.*

The first Sololiquy.

Treating of a decayed Estate: or Plenty turned into Poverty.

The Ejaculation.

Psal. 5. 1, 2.

*Give ear to my words, O Lord, consider my Meditation.**Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.*

WHen Mary had powred her precious Oyntment on the head of my Redeemer, his Disciples were filled with Indignation, and said, To what purpose is this waste? For this Oyntment might have been sold for much, and given to the poor. But when Jesus understood it, he said, why trouble ye the Woman? For she hath wrought a good work upon me: For ye have the poor always with you; but me ye have not always: Mat. 26. 7, 8, 9, 10, 11. O me. thinks

thinks the words of my Saviour do more afflict me, then the poverty which I suffer. I thought he had been always conversant with the poor, because he so often commandeth their relief. But now he seemeth to leave us in our misery, when he determineth that we shall continue upon earth, but himself resolveth to leave the earth. But did he not promise in Saint *Matthew*, and say, *Lo I am with you alway, even unto the end of the World?* Mat. 28. 20. How can his promise be fullfilled, if we have him not alway? Will he be at the same time both present with us and absent from us? Or doth he disdain our poverty; and for that very reason deny us his presence? Cease, cease, O my Soul, these doubts and questions, which savour too much of ignorance or infidelity. Let God be true, and every man a liar: Rom. 3. 4. What he spake to his disciples before his suffering, he spake of his flesh: but what he said when he was risen, he affirmed of his Spirit. True it is, O my Jesus, that thy bodily presence I expect not upon Earth: nor may I desire thee, To bow the Heavens, and come down from thy glory: Psal. 144. 5. It is thy Spirit, O Christ, which I humbly sue for: even that Comforter, who may strengthen me, in the depth of my Calamities. Never had I more need of comfort from God, then now, when the goods of the World forsake me. Now do I find, that I am hated, even of mine own neighbours, but the rich hath many friends. I am enforced to use entreaties: but the rich answereth me roughly. Wealth did make many friends: but now I am poor, I am separated from my neighbours. All my brethren do hate me: and much more do my friends go far from me. I pursue them

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them with words, yet they are wanting unto me; Prov. 14. 20. 18. 23. 19. 4, 7. Vain World; where are thy promises? Deceitful Riches, where is your Friendship? I, who so lately was dandled in the lap of *pleasure and plenty*, am now exposed to pains and penury. So little did I dream of this tempestuous storm, that (with David) I said in my prosperity, *I shall never be removed; thou Lord, of thy goodness; hadst made my hill so strong:* Psal. 30. 6. But where are now those Ensigns of Pride; my *Rings* and my *Jewels*? where are those factors of lasciviousness: my *Favours* and my *Fashions*? Where are those Robbers of time, my *Sports* and my *Games*? Where are those Moths and Worms of Plenty, my *flattering Society*, and my discourfivè Companions? Where are those Pamperers of the Body, my several Dishes and dainty *Cookeries*? Where be those *golden Pictures*, that often yielded me *Leggs*, and the *Courtsies*? Alas, all's gone: all's flown. The Sun is hidden, and muffled in a cloud, and by that means those *Atomes*, those *Motes* are obscured. Now must I expect no more honour or respect. My *fingers* and my *wrists*, and my *neck* must forget that ever they were adorned with the treasure of the *Seas* and the riches of the *Earth*. My back must forget that ever it was dressed in the fashion of Strangers. Mine *Ears* must forget, that ever they were delighted with the *Musick* of Discourses. My *Pallat* must forget that ever it was coy, and nice in the choice of various *Meats*. My *Mind* must forget, that ever I was honoured with the respect of Inferiours: And my *Purse* must forget, that ever it was acquainted with the *Idol* of the World. O what

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wonder and misery happens in this change? All things are altered, as if I had slept out my time, and only dreamed of the plenty, which formerly I enjoyed. Methinks I am but just newly born. Nay, I am worse: for now I have neither Nurse to suckle me, nor Mother to dandle me. Yet am I still as if I were born but a day or two since; although I am grown to bigness beyond the time: for I am as ignorant of a way to live in the world, as the sucking *Infant* that's nourished at the breast. And now, what shall I do? Nor *Acquaintance*, nor *Friends*, nor *Kindred*, nor any will remember that ever they knew me: or if they do, they will be more ready to taunt me, then afford me relief. Was ever misery like unto mine? Was ever distressed soul so destitute, so forlorn as I am? Whither shall I go? To whom shall I complain? Either my tongue hath forgotten to speak, or my friends to hear. *Christianity* seems to be but the labour of the voice: for if men did believe what the Scripture teach, they surely would practice something of *Charity*.

Thus I sit, and sigh; and grieve, and expostulate and complain: but yet I forget what I am to consider of. I am apt to repine at this poverty, which I suffer; but I am unapt to enquire into the cause thereof. *Solomon* tells me that, *Slothfulness* casteth into a deep sleep: and an id'e soul shall suffer hunger; Prov. 19. 15. That hunger I feel; but do I acknowledge that *Idleness*? Do I confess that *Slothfulness*? If I should examine my hands, what work they have done; would not their smoothness, and whiteness accuse them of idleness? If I should ask mine eyes how vigilant they have been, in a law-

lawful imployment ; would they not *drowsily* and bashfully sink behind the *Curtains* ? Let me then remember how *Solomon* telleth me, that *Drowsiness shall cloath one with Raggs* : Prov. 23. 21. And yet, methinks, this is not all. There must be something else that brings this affliction. Let me but consider a little, and reason with my self. It may be I may find out something more, by a diligent search.

I live upon the *Earth*. I live in the *World*. *Earth* I had : the best of *Earth*, in the esteem of *Earth* : I had *Gold* and *Silver*, so much esteemed, and honoured by Man. In the *World* I am, and yet now my *Coin* is gone, I am here but a *stranger* : I did know many : but in the change of my fortune, I am known of none. If I call to the *Earth*, which so much I have loved ; it will not unbowel it self, to offer me its intrails. I cannot tell how, neither, to prick a *Vein* of it, to enrich my self ; as the delvers do, though she tremble at the violence. If I sue to the *World*, I am there neglected : I am forgotten, like a dead man out of mind ; or like a broken vessel : Psal. 31. 12. Whence ariseth this unkindness of the *Earth* ? Whence proceeds this forgetfulness of the *World* ? Certainly the *Earth* of it self, had not malice enough to seek my ruin. Surely the *World*, of it self, had not cruelty enough to contrive my undoing. No, no : there's something yet, which I have not discovered, that question-less hath brought this poverty upon me. I sigh, and my sighs go upward ; methinks toward *Heaven*. I look with a steady and stedfast eye : but 'tis upward I look ; 'tis chiefly upon *Heaven*. I mourn, and I cry : and my word is chiefly

O Lord, O God. Who is this I name so often, in my laments? Who is this I mention, so often, in my cries? Is it not the Lord? Is it not God? To Heaven go my sighs: upon Heaven look mine eyes: on the God of Heaven do I call: and yet, though he's in my sighs, in mine eyes and in my tongue; I have all this while forgotten to entertain him in my heart. Surely, if he had hitherto dwelt in my soul, I should either have enjoyed more of the earth, or less of my love to it. That which I have left so unwillingly, I have loved too much: and in that love, I have sinned too much: and by that sin, I have moved him to anger, who hath sent me this poverty. Yes, yes: 'tis he, 'tis he that maketh poor and maketh rich; that bringeth low and lifteth up: 1 Sam. 2. 7. All this while I have lived in such ignorance, that either I knew him not; or, at least, I honoured him not. I lived as if there were no other God, but only Mammon; no happiness, but on Earth, no Treasures, but Gold, and no Content, but in plenty. If I ever remembered him, it was to his dishonour, if ever I spake of him, it was in prophaneness. I never doubted of his love, and therefore never prayed for his blessing: or, if I did pray, it was coldly, it was faintly, and rather to satisfy the world, then to discharge my duty, or in an awful manner, to have recourse to his Majesty. I measured his favours by my outward possessions: and deemed them blessings which he sent in wrath: but, I hope, it will prove, that he hath taken them in Mercy. Grant, blessed, God, that now I may know thee in this my misery, who formerly forgot thee in the height of my plenty: and that, knowing thee, I may love thee, and

and that, loving thee, I may *depend on thee*: and that *depending on thee*, I may *serve* and *honour* thee all the days of my life. O now, methinks, I am *another Woman*. I begin to feel some warmth at my heart. I find that my God doth speak to my Conscience. Lord send me *Repentance*, that I may be sorry for my sins: send me thy *Grace*, that I may have share in thy promises: send me a lively *Faith*, that I may rely upon the Merits of my blessed Redeemer: and, howsoever thou disposest of this body of *flesh*, preserve my *soul* for thy *Cœlestial Kingdom*. O what a sudden alteration do I find in my self! My *tears*, that savoured of *murmuring* and *despair*; shall flow abundantly for the sins I committed. *World*, lew'd *World*, thou art a *Jugler* and an *Imposture*. *Earth*, base *earth*, thou art a *Cozener* and a *Deluder*. I silly woman, did place my happiness in your transitory *Courtesies*, and thought it the chief honour, to become your *Minion*. But now I see that you fail your *Servants*, and mock your *Lovers*. There's no constancy but in *God*. There's no comfort or happiness, but in *Christ*. The more I *seek him*, the more I *love him*: and the more I *love him*, the more I am beloved of him. He will not deceive me: he will not leave me, nor forsake me. Lord let me be thine, though *hungry*, though *thirsty*, though *naked* I come unto thee. I am sure that if I serve him, I shall be provided for, by him. He can do it, for he hath enough. *He created all things; and his they are, by whom they were created*: Col. i. 16. O let him give me a little with content, rather than so much as I had, with *forgetfulness* of him. I care not how little I possess, so I may enjoy my Lord. The birds do never think of

of a *morrow*, and yet their hunger is satisfied every moment. The *herbs* and the *flowers* are insensible of their *verdure*, and yet they infinitely out-vye King Solomon in his glory; Mat. 6. 29. The *Rivers* that steal from the *Billowed Ocean*, and sport a while in the massie earth, are at length directed to the *Sea* again. The *stone* that is digged from the Quarries in the Earth, to serve for necessity and ornament of our Structures; findeth rest, at last, in a silent heap; where, making a way by its heavy weight, it steals back by degrees into the womb of the *Earth*. In each of these I discover a *providence*: for he who first *created*, doth still *preserve*. O let him be mine, and then I shall be his. O let me be his, and then he shall be mine. If I be his *Child* by Grace and Adoption, I am sure that he will be my *Father*, by providence and protection. He it is who said that *he would leave in the midst of Jerusalem, an afflicted and poor people*, Zeph. 3. 12. but, withal, he promised that they should *trust in the name of the Lord*. He that correcteth me for mine offences, intendeth my *Conversion*: the fault is in my self, if it turn to my *ruin*. He taketh away *Earth*, that he may give me *Heaven*: for, both, he seeth, I cannot grasp at once. Thus he at once both punisheth me for mine offences, and provideth for my happiness. Yet though he punisheth, he doth it not hastily, nor yet unexpectedly, if I justly consider it. First he *threatneth*, before he scourgeth: and warneth me to obey, before he chastiseth. Thus by his Prophet, he saith, *Like as my servant Isaiah hath walked naked, and barefoot three years, for a sign and wonder unto Egypt, and upon Ethiopia: So shall the King of Assyria*

Affyria lead away the Egyptians prisoners, and the Ethiopians captives: young and old; naked and bare-foot; even with their shame uncovered to the shame of Egypt: Is. 23. 4. Me he threatned too, before he thus visited me: but mine ears were deaf, I stopped them, and refused to hearken to the voice of the Lord. Every sickness of mine own, or my friends, every loss of mine own or my neighbours, was a *Menace* from the Almighty. Often did I see his judgments upon others, but I minded them not: as if it nothing concerned me, what fell not on my self. Children of Princes do seldom feel the smart of a Rod; but are terrified by the stripes which others receive. Thus the Lord dealt with me, when he scourged others: but I pittied not them, nor yet my self: just it is therefore that none should now *commiserate* my case, in the depth of my distress. Yet when I consider that this my poverty comes from God, methinks it is a testimony as much of his love, as of his severity. I know assuredly that his servant *Job* did suffer more then my calamity amounts unto: yet he repined not at his losses, but glorified his Maker. *The Lord gave (says he) and the Lord hath taken away; blessed be the name of the Lord: Job. 1. 21.* Thus if I magnifie him who sendeth this correction, I shall not sin in my sufferance, nor charge him foolishly: v. 28. He who said, *It is easier for a Camel to go thorow the eye of a needle, then for a rich man to enter into the Kingdom of God; Mar. 10. 25.* Even the same Lord said to the young man in the Gospel, *If thou wilt be perfect, go and sell that thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, and follow me: Mat. 19. 21.* Had I thought of Heaven
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in my seeming prosperity, I should not so much have been tormented with this present loss. But I, who before neglected the poor, am ranked now in the number of them. I who expected my *Heaven upon Earth*, have here my *Hell*, that I may have *Heaven* hereafter. Why then should I murmur at this blessing from God, and deem this a loss, which is sent for my advantage? Surely if I do but endeavour to value the joys of *Eternity*, I shall rejoyce at my deliverance from the possessions of the world. Such haste did *Zacheus* make from the Tree, when my Saviour did promise to become his Guest; and with such contempt of the World did he entertain my Redeemer, that he said unto him, *Behold Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four-fold; Luke 19.8.* That *Sycamore Tree* which never before or since had fruit, bare then a *Publican* ripened for Christianity. Unwilling should I have been to have performed either of the promises of *Zacheus*, when I enjoyed those vanities, which I termed goods: for I ever was as slow to the acts of *Charity*, as to those of *Justice*. But what I kept from others, is now taken from me: and what I was unwilling to restore, is turned to the owner. Shall I therefore repine at him, because he required his *own*? Shall I murmur at him, for that fault which is *mine*? He found me *false*, and would trust me no longer. Must this his *knowledge* redound to his *dishonour*? Shall I blame him for his discovery of my falshood and negligence, and not rather ingeniously confess the guilt of my *wickedness*? 'Tis I, 'tis I, that am unjust: 'tis he, 'tis he

he, that is righteous : and yet though I am unjust, and he is righteous, my sins are punished to my greater advantage. I am now in this poverty, made liker unto him : for to the Scribe he said, *The foxes have holes, and the birds of the air have nests; but the son of man hath not whereon to lay his head:* Mat. 8. 20. House he had none ; yea, and friend he had none ; for even those did crucifie him, whom he came to Redeem. One of his disciples became a Traitor : and when he came to his own, his own received him not : John 1. 11. When he was hungry, instead of figgs he found nothing but leaves : Mat. 21. 19. and at another time he contented himself with a piece of a broiled fish, and an honey Comb : Luke 24. 42. When he was thirsty, he was offered vinegar to drink ; and never was it known that his Garment was changed, save when the Jews put on him the Scarlet Robe, and when they had mocked him, they took it from him again. The disciple is not above his master, nor the servant above his Lord ; Mat. 27. 28, 31. 10. 24. If he be my Master, I shall be contented with my poverty : if he be my Lord, I shall rejoyce in my losses. Poverty is the livery which his servants wear : but this poverty is seated more in spirit than in purse : for those he pronounced truly blessed ; and to them he promised the Kingdom of Heaven : Mat. 5. 3. The poor that are wicked, he double hates, because they neglect their common duties ; and for condemning that poverty, which he lends for a blessing. Those who have least of temporal goods, should most be busied about things eternal. The Rich have some Plea for neglecting his service, because they are busied in managing their Estates : but

but the poor have no pretence for failing in their duties, to whom God hath afforded nothing for their hinderance. *To this man will I look* (saith God himself) *even to him that is poor*: Is. 66. 2. Yet he stayeth not here, but farther describeth what poor he intendeth, and saith, *Even him that is of a contrite spirit, and trembleth at my word*. It is onely the poor man walking in his integrity, who is better then he that is perverse in his Lipps: Prov. 19. 1. The Prophet doth promise that, *The meek shall increase their joy in the Lord; and the poor among men shall rejoyce in the holy one of Israel*; Is. 29. 19. But this promise belongeth only to the Godly. If my God will but vouchsafe to sanctifie my poverty, I shall be richer then those, who have the world at command: for he hath chosen the poor of this world, rich in faith and heirs of the Kingdom, which he hath promised to them that love him: Jam. 2. 5. If I can be sure of Heaven, I shall never care for the treasures of the Earth. Make me thy Child, O God, by grace, and then I shall willingly pass through poverty, to unspeakable Glory. The world may scorn me, but it shall not ruin me. Poverty is contemptible, but it may end in Riches. True it is, that now I am fallen into this decay, I must expect the frowns and scorn of the People. But what of that? Earthly honour is but the fondness of opinion: and the credit of the world is as falsely grounded as suddenly lost. The sporting winds that toss the Ships upon the swelling Ocean, do often convert their pastime into fury; and sink at once both the Ship and the Adventurer. The Idolatrous Mammonist that worships his Coin, is sometimes bereft of his

his speechless Idol by the fellonious Robber. Storms or Waters, or Time and Age can cause our proudest Structures to fall upon their knees : and when that is gone which purchased our credit, our contempt is as great as once was our honour. The World do's reverence none but those, who are accounted rich. It is just in our times, as it was in the days when the Apostle lived. *If there come into an assembly a man with a gold Ring, in goodly Apparel ; and there come in also a poor man in vile Raiment : They have respect to him that weareth the gay clothing, and say unto him, Sit thou here, in a good place and say to the other, Stand thou here, or sit under his footstool. But for this Saint James say's, They are partial in themselves ; and are become Judges of evill thoughts.* James 2. 2, 3, 4. If I derive mine honour from the God of Honour, I shall never value how low the World esteems me. The Elm, and the Ash are as apt for service, as the Cedar, and the Cypress. The coarsest cloth affords more warmth then the Taffaties and Sattins. Those bodies that glitter in Gold and Tissue, shall appear as naked at the great Tribunal, as the poorest beggar. The humble and meek have more content in the meanest Cottage, than the proud and ambitious in the Towering Edifices. The coarsest bread with the blessing of God, can nourish the body as well as the whitest and purest manchet. Suppose I should be driven to begg my food, would not that which I sued for as well satisfie my hunger, as if it had been bought and procured by my coyn ? If yet I should ask and be denied, when the violence of hunger commands me to petition ; howsoever I have thus much to quiet my mind, that the more I pine, the more

more near I draw to the place of delight: for when I am out of the world, I shall inherit a Kingdom. What difference is there between gift and price? It alters not the *thing*; but only varies the manner of our getting the thing. If I beg for necessities; they are as apt for use, as those I can buy. Again; I begg but of *those*, to whom they are *lent*. If I speed in my suit, my thanks must be first directed to God, by whose bounty I receive: and next unto Man, for fullfilling his Duty. If I am denied what I ask, I must know that the hand of providence is in that denial: for though the devil may work in him that refuseth; yet God doth speak to me in the repulse. Hunger and thirst, and cold and nakedness, all are but trials of my patience, and hasteners of my deliverance. If creditors should deprive me of my beloved liberty, I should but be eased from wandering abroad in the wearisome world. The Iron gates have not strength and power to shut out my God. He spake to *Jeremiah*, and comforted the *Apostles*, when they were locked up in the prisons; Jer. 39. 15. Act. 5. 19. If those people to whom I am indebted, should be so merciless as to take away the very bed from under me, when I have nothing to pay; Prov. 22. 27 peradventure I might sleep as well upon the earth that bears me, as those that lye on their beds of down. The Patriarch *Jacob* had but the ground for his couch and the stones for his pillow, when in his sweetest sleep he was promised by God, the land where he lay; Gen. 28. 11, 13. Yet peradventure I may be eased of this misery too, if I address my complaint to the defender of the poor. When the *Widdow of the Prophet* cryed to *Elisha*, and said, Thy servant my Husband is dead, and

and thou knowest that thy servant did fear the Lord; and the creditor is come to take my two sons unto him, to be bondmen: even when Elisha multiplied her Oyl, and with that she satisfied her hungry creditor, 2 Kings 4. 1, 6, 7. Poverty hath been frequently the object of pity; yea and sometimes also the ground of plenty. When Jerusalem was taken by Nebuchadnezzar King of Babylon, Nebuzaradan the Captain of the guard left the poor of the people, which had nothing, in the land of Judah; and to them he gave both Vineyards and Fields: Jer. 39. 10. God hath ever been a protector of the poor that were faithful; and relieved their indigency, when they trusted in him. It pleased them of Macedonia and Achaia (saith St. Paul) to make a certain contribution for the poor Saints at Jerusalem, Rom. 15. 26. He took away my Riches, that I might depend upon him; and that, finding the uncertainty of Earth, I might rely upon Heaven. He commands me to take no thought for my life, what I shall eat, or what I shall drink; nor yet for my body, what I shall put on. The life is more than meat, and the body than Raiment. Surely if he cloaths the grass of the field, which to day is, and to morrow is cast into the oven; Mat. 6. 25, 30. much more am I certain that he will cloath his servants. From him proceedeth every good gift, Jam. 1. 17. He will either send me what I desire; or else he will cause me not to desire what he resolves not to send me. Whatsoever he giveth, he intendeth it for his honour. If I may honour him by hunger, or thirst, or whatsoever sufferance; his is the glory, and mine shall be the reward. Those are not rich, whom the world so esteemeth. Content is certainly the best riches, and that is only proper

proper to the Godly. *Ladicea* said, *I am rich, and increased with goods, and have need of nothing; but alas, she was miserable, and wretched, and poor, and blind, and naked: Rev. 3. 17.* When the Israelites were to give an offering to the Lord, to make an atonement for their souls, *the rich were not to give more, nor the poor to give less than half a shekel; Ex. 30. 15.* If God should require so much at my hands, I should be apt to plead the want of money; or if I had so much, I fear that I should appear too unwilling to spare it. But all covetousness is a Distrust of providence; and either denieth the power, or questioneth the will of the great disposer. He provided for the poorest Israelite: on him therefore must I depend for relief, and comfort. Something he requires that I should offer unto him. I have nothing of the world's. All that I can offer, is but *my self*; and certainly *my self* shall be best accepted. If I can but present him an *honest heart*, it matters not how hungry, or thirsty, or cold, naked the body is, which containeth that heart. He accepteth not the persons of Princes; nor regardeth the rich more than the poor: for they are all the works of his hands: *Job 34. 19.* The rich may offer to him of their abundance: but I, of my want, will give him my heart, which is all that I have. Paradvventure he will say of me, as he did once of the widdow, *This poor woman hath cast more in, than all they that have cast into the treasury; Mat. 12. 43, 44.* Thus if I seek the Lord, I cannot want: for so the Prophet telleth me; *The young Lyons do lack, and suffer hunger, but they that seek the Lord, shall not want any good thing; Ps. 34. 10.* Saint Paul assureth me, saying, *Whether Paul, or Apollos, or Cephan,*

*Cephas, or the World, or life, or death, or things present, or things to come, all are yours, and yee are Christ's and Christ is Gods: 1 Cor. 3. 22, 23. And now what can I fear? Whereat can I be displeased? God is mine, and I am his. For what he giveth me, I will be thankful: whatsoever earthly thing he depriveth me of, I will be contented. This poverty will not endure for ever. If it continueth while I live, yet it must end when I die, and that blessed time draweth neerer and neerer every moment. I am assured of a deliverance; I must attend with patience. Afflicted Job doth certainly assure me that, God delivereth the poor in his affliction, and openeth their ears in oppression; Job 36. 15. The same God promiseth to Zion, saying, I will abundantly bless her provision: I will satisfie her poor with bread: Psal. 132. 15. The Psalmist refresheth me with unspeakable comfort, when he telleth me that, The needy shall not always be forgotten, the expectation of the poor shall not perish for ever: Psal. 9. 18. The Lord shall deliver the needy, when he cryeth: the poor also, and him that hath no helper; Psal. 72. 12. He will defend the poor and fatherless: he will do justice to the afflicted and needy; Psal. 82. 3. He will maintain the cause of the afflicted, and the right of the poor: Psal. 140. 12. Thus am I promised, and thus shall it be performed. It is no new thing with God to take pity upon the distressed. The Prophet *Isaiab* saith unto him, Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat: Is. 25. 4. This poor man cried (saith David) and the Lord heard him, and saved him out of all troubles: Psal. 34. 6. Again: He rasfeth up the poor*

out of the dust; and lifteth the needy out of the dung-hill: Psal. 113. 7. Therefore I resolve that I will commit my self unto him; for he is the helper of the friendless: Psal. 10. 14. He hath promised that he will never leave nor forsake them that trust in him: Heb. 13. 5. Parents are commonly indulgent to their Children: yet because their natural affection is possible to be quenched, therefore says the Psalmist, *When my father and my mother forsake me; then the Lord, will take me up:* Psal. 27. 10. I will therefore begg, seeing now I am poor: I will begg of God, because he is rich: I will begg of God to keep me, to love me, to bless me; that so I may never forsake my dependance on him, nor he his love and compassion to me. Earnestly will I beseech him, and confidently will I resolve, that Neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate me from the love of God, which is in Christ Jesus our Lord Rom. 8. 38, 39.

The Prayer.

FAther of pities, Lord of comfort, thou that hearest the cries of the afflicted; Job. 34. 28. look down in mercy on a distressed sinner. Thy hand, O God, is heavy upon me: Psal. 32. 4. for thou hast taken from me what I called mine, by reason that I did not acknowledg it thine. O Lord thou knowest my bleeding heart, my sorrowful eyes, and my mournful tears. Thou seest how poor I am, and what miseries I suffer. I am a scorn to my neighbours; and a derision to them that

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are round about me: Psal. 44. 13. My life is become a burden unto me, because thou hast deprived me of the comforts thereof. *My lovers and mine acquaintance, stand looking upon my misery; and my Kinsmen stand a far off,* Psal. 38. 11. Lord if it be thy pleasure thus to humble me with poverty; let it be thy goodness to give me patience to endure it. The *pride* of my heart and my forgetfulness of thee in the time of plenty, did cry aloud for thy severest punishments. Now, O now, I feel thy just displeasure, and I groan under the burden and weight thereof. Yet thou Lord, canst ease me; thou canst restore me. *Hear, Lord, and have mercy: Lord, be thou my helper:* Psal. 30. 10. Suffer me no more to rely upon the *arm of flesh*, or to put my trust in *uncertain riches*: 1 Tim. 6. 17. but make me for ever depend upon thy bounty. Forgive me, O Father, the sins which I have committed, when I lived in prosperity: for I am sensible that they are a cause, why at this time *thou hidest thy face from me; and causest me to be troubled* Psal. 30. 7. O give me a sight and sense of the greatness of them, and true contrition and sorrow for them; that so, though the World forsake me, yet I may find favour and mercy in thy sight. Without thy assistance, *this sore burden is too heavy for me to bear:* Psal. 38. 4. Lord either remove it from me, or make it easier for me. Lend me thy gracious and helping hand; that as I am scourged with thy rod, so I may lean upon thy Staff: Psal. 23. 4. Let me never despair of thy comfortable relief: but in all my miseries be thou my refuge. Be pleased to endue me with patience from above, that I may give no advantage to the tempter

tempter in my sufferings. Open the eyes and the charitable hands of those that should see and know mine adversity: and so enlarge their hearts, that they may administer comfort and relief to me, in the midst of my necessities. O thou that feedest even *the young Ravens; which call upon thee*: Psal. 147. 9. thou that didst ble's the *pulse* to thy servant *Daniel*; Dan. 1. 15. be pleased to fill my hungry soul with the blessings of thy bounty. Grant that whatsoever I suffer in my body, my soul may thereby draw neerer unto thee. In the misery of *hunger*, do thou satisfy me with thy *Grace*: in my scorching *thirst*, do thou cause me *with joy* to draw *water* out of the *Wells of Salvation*: Isa. 12. 3. in the pinching cold, do thou *warm* my devotion: and in my poorest and meanest *habit*, do thou *cloath* my soul with the *Righteousness* of my Redeemer. O suffer me not to offend thee in my greatest want: but make me rely and depend upon thee. Teach me, by this chastisement, the *Vanity* of the *World*. and wean me from the fond delights thereof. It is *thy blessing only that maketh rich*; and thou addest *no sorrow* with it: Prov. 10. 22. send me that *blessing* to ease me of my sorrows. It is thy promise that if *first I seek thy Kingdom, and the righteousness thereof*; then *all other things shall be added unto me*: Mat. 6. 33. Make me thus to seek what thou commandest; and then give unto me that which thou *promisest*. *All things, in their order, do service unto thee*; Psal. 119. 91. Lord make them, in some measure, serviceable unto me, that I may the better be enabled to be serviceable unto thee. O thou my *Jesus*, who didst *hunger* Mat. 4. 2. and *thirst*; Jo. 19. 28. look mercifully upon thy servant in this state of misery:

and so carry me through the storms of this troublesome life; that, in the end, I may arrive at the fair Haven of *Eternal Peace and Rest*; through thine own Merits and Passion, O *Jesus Christ*, my Lord and only Saviour. *Amen.*

The Second Soliloquy.

Treating of Hunger, both corporal and spiritual

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord; consider my Meditation.

Hearken unto the voice of my cry, my King and my God; for unto thee will I pray.

WHen Sion bewailed her pitiful estate, she cried out in her misery, and said, *They that be slain with the Sword, are better than they that are slain with hunger: for these pine only, stricken thorow for want of the fruits of the field: Lam. 4. 9.* Surely this affliction was most dreadful in the sufferance; which soundeth so heavily in the sad complaint. Hunger hath been always acknowledged violent; even of force to break thorow *Walls of Stone*. The cry for *Bread, bread, bread*, strikes such compassion in the ears of the Auditors, that the hardest heart would melt at the voice. He that taught us to pray for our daily bread, knew the necessity of our daily food: *Mat. 6. 11.* But I, poor I, do beg, and pray, and cry for *Bread, for daily bread*; and yet

yet I find neither supply; nor hope. Had I the employment and righteousness of Moses, I might fall down before the Lord for forty days and forty nights, as he did; and in all that time, neither eat bread, nor drink water: Deut. 9. 18. Yea, and if once would not serve the turn, I could return again to my former abstinence. Had I Authority from heaven, as Elijah had, I could eat, and drink, and go in the strength of that meat forty days and forty nights too: 1. Kings 19. 8. Could I encounter the Tempter as once my Saviour did in the Wilderness, I might likewise Fast both forty days and forty nights: Mat. 4. 2. But miracles are ceased: I cannot therefore hope for so long an abstinence; nor know I where to satisfy my hunger. I daily want, that I may daily pray: and in this want I feel a necessity of depending on my God. O what shall I do? Where shall I seek? To whom shall I complain? My spirits are fainting: my heart is even ready to die within me: 1 Sam. 25. 37. and my feeble knees are unable to bear the weight of my body. I am ready to perish for want of food; and yet methinks, I am somewhat unwilling to disclose my wants, or else I am afraid my suit will be denied. When David pursued the Amalekites, after the spoiling of Ziklag, his Soldiers found an Egyptian in the field, and brought him to David; and gave him bread, and he did eat; and they made him drink water: And they gave him a piece of a Cake of figgs, and two cluster of raisins; and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water three days and three nights: 1 Sam. 30. 11, 12. As that Eunuch was, so, methinks, am I. I

am feeble and faint, and my spirit is gone: I know not what to do for something to refresh me. O had I but such bread and such drink, how thankfully should I take, what divers do scorn! *Labour* I would, to procure my sustenance; but I cannot work, because I have not to eat. *Walk* I would, industriously in my Calling; but the *staff* of my *Bread* is taken from me; *Ezek. 4. 16.* and without a staff I cannot *walk*. My wants I know and complain of them: but where shall I find a charitable person, who will satisfy my appetite? But, why do I make these sad laments, and condole my poverty, as if no people ever had suffered the like? In former times whole nations and countries have been pined with such misery, as now I endure. *Famine* is a punishment which cometh from God, and doth not always derive its cause from things that are natural. At the siege of *Jerusalem*, on the ninth day of the fourth Month, the famine so prevailed within the City, that there was no bread for the people of the land: *2 Kings 25. 3.* My Priests (says she in her great complaint) and mine Elders gave up the ghost in the City; while they sought their meat, to relieve their souls: *Lam. 1. 19.* Several famines have been often threatened, and as severely, many times, have been brought to pass. Among other curses wherewith the *Israelites* were menaced, upon their disobedience, this was not the least of them, which was told them by the mouth of *Moses*, when he said, *Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege; and in the straitness wherewith thine enemies shall distress thee: Deut. 28. 53.* And again, the

the Lord himself did speak unto them, and say, If ye will not hearken unto me, but walk contrary unto me, Then I will walk also contrary unto you in fury; and I, even I will chastise you seven times for your sins: And ye shall eat the flesh of your sons; and the flesh of your daughters shall ye eat: Lev. 26. 27, 28, 29. This was threatned and this was inflicted; the sad story whereof is obvious to every willing eye, according as it is recorded in Sacred Writ. A great famine there was in Samaria; and behold they besieged it, until an Asses head was sold for fourscore pieces of Silver, and a fourth part of a Kabbe of doves dung for five pieces of silver: And as the King of Israel was passing by upon the Wall, there cryed a woman unto him, saying, Help my Lord, O King: And he said, If the Lord do not help thee; whence shall I help thee? Out of the barn-floor, or out of the wine-press? And the King said unto her, what aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day; and we will eat my son to morrow: So we boiled my son and did eat him. And I said unto her, on the next day, Give thy son, that we may eat him: and she hath hidden him: 2 Kings 6. 25, 26, 27, 28, 29. O what a famine was this, which instructed nature to become unnatural! The lives of the Mothers were preserved only by the deaths of their Issue. The Children in recompence for the milk they had sucked, were inforced to pay the tribute of their blood. Those bellies which harboured the children unborn, were made the tombs of the murdered Children. They which were a burden once to the parent, were now the nourishers. The famine did make the innocent guilty: and to prevent the hands of crueller executioners,

cutioners, the *Mothers* did friendly betray them to their murder. They express their love, in preserving them from starving: and so at once were merciful to the babes, in borrowing their lives; and careful for themselves, to prevent their destruction. Lord, what a horrid act was this, when the child which was *tenderly beloved* of the *Parents*, was greedily chewed in the teeth of the Mother! Our off-spring are bound by the commandment of God, to render us honour; but yet not thus to die for our lives: yet these *Innocents* were obedient before they knew it; and became the preservers of them that had nourished them. In the place where first they received life they preserved life by the deaths of themselves. Thus did their *Mothers* most truly set them at their hearts: but more in affection to themselves, than their issue. The *Children* died, that they might *not die*: they were murdered, that they might *not be starved*. They were dandled to their destruction, by the hands of their *Parents*; and yet the act did appear rather *care* than cruelty. *The hands of the piteous women* (saith the Prophet) *have sodden their own Children: they were their meat in the destruction of the daughter of my people*: Lam. 4. 10. Yet their flesh was not sensible of the fierceness of the fire: nor did they feel the teeth of their greedy *Parents*. The bellies of the unnatural became their graves: and yet if there the dead had received their rest, then their *inhumanity* might have seemed to be *pity*. Those who once required the assistance of a *Midwife*, were a second time *delivered* of their deceased burdens. But, was there no Prophet among them left to intreat? Was there none to intercede to the

the Almighty for them? Shall the women eat their fruit; and children of a span long? Lam. 2. 20. The head of an *Ass* was the ransom of a Child: and the dung of the *Doves* a *Reprieve* of Infants. But when the heads of the *beasts* had been devoured by the people; the very *women* themselves were transformed into *beasts*: Yea, that cruelty which the *beasts* would have stood amazed at; the greedy starvelings blushed not to practice. O, methinks, the remembrance of the *Doves* should have heightened their affection; and not the dung of the *Doves* have ushered in their Murders. This was a Famine which I tremble to remember; and it grieveth me to think that my sex was so cowardly. Had the old and the young expired together, I should have thought the women indulgent mothers. This famine was worse than that which *Rabshakeb* threatened to *Jerusalem*: for he menaced but the feeding on the dung of themselves; but here was served in the very fruit of their loins. Yet that other was terrible too, even in the threat; when railing *Rabshakeb* said unto *Eliakim*, *Shebana*, and *Jash*, *Hath my Master, Janameia thy Master, and to thee, to speak these words?* *Hath he not sent me to the men that sit on the Wall, that they may eat their own dung and drink their own piss?* 2 Kings 18. 27. These, these were famines which are more dreadful in their relation, than mine is in the sufferance: yet seeing they were universal, they were the easier to be born. Misery hath some comfort, if it be not singular. The sufferance is easier, when once it grows general. If the whole world were reduced to the same distress as now I suffer; I should ease my complaint by the sufferance of others.

thers. But is not this an Argument of uncharitable wickedness, when I grieve not so much at my particular durance, as I repine because the penury is not *universal*? While others have, I may hope for relief: but if the *famine* were *general*, I could not expect it. This is the wickedness of most which suffer, that they value their miseries more by comparison than justice; and deem themselves the more unhappy, because every one else is not so low as they. I must therefore take heed that I neither offend in my sufferance, nor repine because I am singular. If I take this *hunger* as a chastisement from God, I may hope to be relieved in his own good time. Let me enquire into the cause of this my Visitation; and so I may be instructed how to demean my self. In the depth of this affliction I cannot chuse but behold an angry Lord. He, O he, is offended, who said in the Psalms, *Every beast of the forrest is mine; and the cattel upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. The World is mine; and the fulness thereof.* Ps. 50. 10, 11, 12. He hath enough, I see, to give, though he deemeth me not worthy enough to receive. I am afraid that I formerly thanked him not for what I *had*; and therefore now he decreeth that I shall wish to have. It hath been commonly his custom thus to punish those that offended. To disobedient Israel he threatened this, and also the sword by the mouth of Moses, saying, *Thou shalt serve thine enemies which the Lord shall send against thee in hunger, and in thirst, and in nakedness, and in want of all things:* Deut. 28. 48. Again, of Impenitent Israel he saith by his Prophet, *He shall snatch*

on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arms: *Is.* 9. 20. Touching Jerusalem he said by his Prophet Ezekiel, Thy meat which thou shalt eat, shall be by weight; twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure; the sixth part of an Hin from time to time shalt thou drink. And thou shalt eat it as barley cakes; and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said unto him, Even thus shall the children of Israel eat their defiled bread among the Gentiles whither I will drive them: *Exek.* 4. 10, 11, 12, 13. Among other curses which Israel should endure for Rebellion and Disobedience, the fore-runner of Famine was not the least. Thou shalt plant Vinyards, and dress them; but shalt neither drink of the Wine, nor gather of the Grapes; for the worms shall eat them: *Deut.* 28. 39. Among other punishments sent upon Idolaters, the Prophet terrifieth them with this above all: When they shall be hungry, they shall fret themselves, and curse their King, and their God, and look upwards: *Is.* 8. 21. Here was almost all the misery that man could suffer, and the wickedness that he could act, in this present world. Hunger was sent as a punishment for Idolatry; and Rebellion, Blasphemy, and Impenitency were the effects of the punishment. Hunger produceth Rebellion; they curse their King: Rebellion Blasphemy; they curse their God: and Blasphemy both Impudence, and Impenitency; they look upwards, towards Heaven, as if they were not ashamed. The curse which should happen to the enemies of *Sion* was accounted great, because they should be resembled

bled to the people that are hungry. *As when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or, as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: So shall the multitude be, that fight against mount Sion:* Is. 29. 8. But what is the cause why the anger of the most high is commonly discovered in the curse of *Famine*? What moveth the Lord to punish his creatures with this pining destruction? Whence ariseth his wrath, that his vengeance is so terrible? Alas, alas, I need not wonder that his fury is so fierce, if I do but remember how justly he punisheth. He smiteth not, before we offend: he punisheth not, before we transgress. When our sins are so impudent, as to provoke his displeasure, how can he choose but awake, as one out of sleep; and like a mighty man that shouteth by reason of wine? Psal. 78. 65. For Iniquity only doth he visit: He visiteth our offences with the rod; and our sin with scourges: Psal. 89. 32. For this did he give Israel cleanness of teeth, in all their Cities; and want of bread in all their places; yet they returned not unto the Lord: Amos. 4. 6. For Saul, and for his bloody Issue, because he slew the Gibeonites, therefore there was a Famine in the days of David ~~three~~ years, year for year: and it was ceased by the execution of seven of Sauls sons: 2 Sam. 21. 1. Therefore (saith God) my people are gone into Captivity, because they have no knowledg: and their honourable men are famished; and their multitude dried up with thirst: Is. 5. 13. This is the punishment for sin: and yet, upon Repentance, the Lord is willing to remove it from us, as, when we offended, he was

was just in sending it. His promises were gracious to the *Gentiles*, which should be fulfilled by *Christ*, as his Prophet relateth them. *They shall not hunger nor thirst; neither shall the heat, nor Sun smite them: for he that hath mercy on them shall lead them; even by the springs of water he shall guide them: Il. 49. 10.* Yet, let me not too much forget my self. Though this *Famine* be one of the weapons with which the Lord doth commonly fight, and wound his *Enemies*; I must not therefore conclude that they all are forsaken and hated, who endure this affliction. I must not conclude that, because with this he punisheth his enemies; therefore with this he correcteth not his saints. This were but to frame an Argument, to urge me to despair: and to judge my self with greater severity than the Lord himself, I hope, will judge me. Every scourge which he taketh in his hand, may be for chastisement to the godly, as well as a judgment to the wicked. Though this must bring me to a sight of my sins; yet it may not enforce me to a distrust of his mercies. Though sometimes the godly die under an affliction: yet they know that they shall live by the Merits of Christ. We have no more freedom from punishments here, than the work of Reprobates. Yea, our portion is greater and bitterer here than theirs: but we are chastened of the Lord, that we might not be condemned with the World; 1 Cor. 11. 32. There is a great deal of difference between Corrections and Judgments. The beloved Child may be wounded as deep, yea deeper than an Enemy: but the deeper his Wound, the surer is his Cure. To the godly they are afflictions; to the reprobate torments: to the godly chastise-

chastisements; upon the reprobate revenge. At the famine in Samaria, good Obadiah went into the land, unto all fountains of water, and unto all brooks to seek for grass, that he might save the horses and mules alive: 1 Kings 18. 5. When the Prophet Jeremiah was cast into the dungeon, he was like to die for hunger in the place; for there was no bread in the City; Jer. 38. 9. The holy Apostles did both hunger and thirst, and were naked, and buffeted; and had no certain dwelling place: 1 Cor. 4. 11. They were in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness: 2 Cor. 11. 27. When St. Peter went up upon the house to pray, the vision appeared to him while he was hungry: Acts. 10. 9, 10. St. Paul professed that he had learned both how to be abased, and how to abound: Every where, and in all things he was instructed, both to be full and to be hungry: both to abound and to suffer need: Phil. 4. 12. When a famine was in the land where Abraham dwelt, he was enforced to go down into Egypt, to sojourn there: for the famine was grievous in the land: Gen. 12. 10. Many saints and servants of God hath drunk very deep of this Cup of Affliction. Why should I then be too much dejected, and complain so of want, as if God had forgotten me? How know I to the contrary, but it may be his pleasure, even by this affliction, to bring me to Humility, and so unto Glory? It is my part to thank him for his visitation, and not to repine at his correction. Plenty is commonly the ground of forgetfulness. I should never have known the benefit of fulness, if I had not learned it by an empty belly. I will therefore begg of him a blessing to this cross; that the more I want

want of outward blessings: the more eagerly I may seek for inward content. I will resolve with the Prophet, that, *Although the figg tree shall not blossom; neither fruit be in the Vines: though the labour of the Olive shall fail, and the fields shall yield me no meat: though the flocks shall be cut off from the fold, and there shall be no heard in the stalls: Yet I will rejoyce in the Lord; I will joy in the God of my salvation: Hab. 3. 17, 18.* Neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor sword, shall ever separate me from the love of Christ: Rom. 8. 35. I know that he which can send provisions without content; can likewise feed me, when I least expect it. *Ye have sowed much (saith the Prophet) and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye cloath you, but there is none warm; and he that earneth wages, earneth wages to put in a bagg with holes: Hag. 1. 6.* The curse is as great, to eat without satisfaction, as to want what we desire. I know that God oftentimes hath sent a famine, that so his people might the more depend upon him. So hath his goodness many times appeared, when men had least expectation of supplies. True it is, that, when the famine was fore in the land of Canaan, the Sons of Israel bought Corn in Egypt: Gen. 42. 5. Men have ever valued their bellies above their Estates. In the Egyptian famine Joseph bought all the land of Egypt for Pharaoh the King: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaohs: Gen. 47. 20. When Esau was faint, coming out of the field, and Jacob refused him a mess of pottage, under the price of his birth-

right ; he said, *Behold I am at the point to die, and what profit shall this birth-right do to me ?* So he sold his birth-right unto Jacob: Gen. 25. 32, 33. The Prophet lamenting the people of Jerusalem, says, *All her people sigh : they seek bread: they have given their pleasant things for meat, to relieve the soul:* Lam. 1. 10. All these have been furnished by ordinary means: but I also read that God hath provided, when men could least expect, or help. When the *Widow of Zarephath* had nothing left but a poor handful of meal in a barrel, and a little oyl in a cruse ; and went out to gather sticks, that she might go in, and dress it for her and her son, that they might eat it, and die ; even then she received comfort from the Prophet *Elijah* : for her barrel of meal wasted not : neither did the cruse of oyl fail ; as the Lord had spoken by the mouth of the Prophet : 1 Kings 17. 10, 12, 16. When the self same Prophet, by the command of God, dwelt by the brook *Cherith* that is before *Jordan* (even before the increase of the meal and the oyl was miraculously effected) in a wonderful manner he was fed by the *Ravens* : for they brought him bread and flesh in the morning ; and bread and flesh in the evening ; and he drank of the brook : 1 Kings 17. 5, 6. Again, when the same *Elijah* fled to *Beersheba*, upon the threats of *Jezebel* ; he went a days journey into the wilderness, and came, and sat under a *Juniper Tree* : and he requested for himself, that he might die, and said, *It is enough now, O Lord ; take away my life ; for I am not better than my fathers.* Yet as he lay and slept under the *Juniper Tree*, behold there an Angel toucht him, and said unto him, *Arise, and eat.* And when he looked, and behold there was a cake baked upon the coals, and a cruse of water at his head ;

head; he did eat and drink; and laid him down again. And the Angel of the Lord came again the second time, and touched him, and said, Arise and eat. And he arose again the second time, and did eat; and went in the strength of that meat forty days: 1 Kings 19. 4, 5, 6, 7, 8. When Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child Ishmael, and sent her away; and she departed, and wandered in the wilderness of Beersheba: after a while, the water was spent in the bottle; and she, poor soul, cast the child under one of the shrubs: And she went, and sat her down over against him, a good way off, as it were a bow shoot (for she said, Let me not see the death of the child:) And she sat over against him, and lift up her voice and wept. Yet even then, God heard the voice of the Lad; and the Angel of God called to Hagar out of Heaven, and said unto her, What aileth thee Hagar? Fear not, for God hath heard the voice of the Lad where he is. Arise lift up the Lad, and hold him in thy hand; for I will make of him a great Nation. And God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the Lad drink: Gen. 21. 14, 15, 16, 17, 18, 19. Thus my God, if he please, can do for me too: for I cry, and I weep, with distressed Hagar; not for drink, but bread: Who knoweth but the Lord may hear my cry, and may help me? Psal. 145. 19. The birds that nest in the Cedars of Lebanon; the Goats on the hills, and the Conies in the Rocks, the beasts of the forrests, and the roaring Lyons, the creeping things in the great and wide sea and the Leviathan which is made to play in the waters; These all wait upon him, that he
may

may give them their meat in due season: Psal. 104. 27. He provideth for the Raven his food: when his young ones cry unto God, they wander, for lack of meat: Job. 38. 41. The eyes of all wait upon him, and he giveth them their meat in due season. He openeth his hand and satisfieth the desire of every living thing: Psal. 145. 15, 16. Why then should I vex and torment my self in this time of want, as if either the Lord were ignorant of my calamity, or else were unable or unwilling to help me? I resolve with my self, that, though the conflict be great between my self and my appetite; though my stomach cry, and my belly complain; though leanness possesseth my cheeks, and paleness setteth up its rest in my countenance, though feebleness stealeth upon my joynts, and faintness on my spirits; yet will I not leave my confidence in my God. I shall not the sooner purchase my desires, by declining his mercy. If any thing cometh, it is sent by his providence: if nothing cometh, yet still I have God, who is the best of all. If it be his pleasure to bring me to the Earth by this consuming want, my body indeed shall yield the less food to the Worms, but my Soul shall be filled with unspeakable comforts. Lord, what a base lump of clay is this, which should so tyrannize over my soul, as to make it leave its confidence in thee! What art thou that complaineest, and yawnest and gapest so greedily for satisfaction? Thou art but earth, at the best; and by the earth thou hast been fed, and to the earth thou shalt return. The food which thou desirest, is a thing to be loathed, if thou diddest but consider in what manner thou wert furnished. The Earth produceth grass, for the food of the beasts: they are sat-
ted,

red, to furnish the tables of men: and when men do plentifully feed upon them, the least part thereof conduceth to their nourishment, the most of it goeth out to the *drasse*: and even that which is putrified, it returns to the earth again, to render it *fertile*. Thus we live by excrements, and we are fed by putrefaction. That which we loath both in scent and the sight, is forgotten when we feed upon it in our bread. Thus I pine then, for nothing but *dung* and filth; for want whereof, my belly would force me to repine against my Maker. Our fowls are fed with the filthy *Worms* that proceed from our dunghills: our *fishes* are composed of *mudd* and *slime*: our beasts are nourished by vertue of that which we loath to remember: and from all these is patched up such a body; as at the second, or third hand, is nothing but dung, or whatsoever is worse. Were it not shame then, for me to suffer this body, which being dead, in three or four days will be odious to the living, to entice my soul to rebel against my Maker? O, I may not, I will not. This leanness doth but lecture to me, what I am framed of, and the soul is comforted in the weakness of the prison. That better part doth long to dwell with the Father of spirits: Heb. 12. 9. Each bit I should eat, would but delay my time, and retard the fruition of a Crown of Glory. O my God be pleased to send me thy blessing as well in want, as in plenty; that so I may decree, and resolve with St. Paul, in whatsoever state I am, therewith to be content: Phil. 4. 11. Thus I should be, and thus I desire to be: for hunger, with content, is better than feasting: and feasting, without it, is worse than famine.

famine. If God in his wisdom seeth it good for me that I should be filled, I doubt not of his providence in sending what is good. I will (as I ought) seek the ordinary means for the preservation of life. I will industriously labour, or earnestly beseech, or painfully travel for that may nourish me. If it cometh as I desire, I will thank him who sendeth it: if it cometh not as I wish, howsoever I will labour to be content with my lot. Him will I honour both in plenty and in want: and to his disposing will I yield my self. True it is that he created *meats for the belly, and the belly for meats; but yet he will destroy both it and them*: 1 Cor. 6. 13. He hath sent me this affliction to physick my soul: and to put me in mind how nicely I have refused in plenty, what now I should thankfully receive in my want. Those that are full, are apt to surfeit; and hasten with more disturbance to the gates of the grave, than we who in hunger do willingly meet, and desire our death. Yet I am not so unwilling to live, as that I would refuse my nourishment, though of the meanest sort: nor am I so unwilling to die, as by unlawful means to satisfy my appetite. *The full soul loatheth an honey-comb, but to the hungry soul every bitter thing is sweet*: Pro. 27. 7. I dare not imitate the Israelites, who murmured and repined against Moses and Aaron, and said unto them, *Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this Wilderness, to kill this whole assembly with hunger*: Ex. 16. 3. What would it advantage me, if God in his judgment should send me my desires? Is it not better to partake

take of his mercy in misery, than of his displeasure in plenty? At the desire of the Israelites he rained flesh upon them as dust, and feathered fowl like at the sand of the sea: And he let it fall in the midst of the Camp, round about their habitations: So they did eat, and were filled; he gave them their own desire, they were not estranged from their lusts. Those on whom he rained down Manna to eat, and gave them of the Corn of Heaven; even they were likewise store with the flocks of the Quails. But their sweet meat had soure sawce: for while their meat was yet in their mouths, the Wrath of God came upon them, and slew the fattest of them; and smote down the chosen men in Israel: Psal. 78. 27, 28, 29, 30, 34. It is only the blessing of the Lord that maketh rich, Prov. 10. 22. even of him who promised to the Israelites, if they would serve him, to bless their bread and their water, and to take sickness away from the midst of them: Ex. 23. 25. He it was who moved Shobi, and Machir, and Barzillia to bring unto David at Mahanaim, and to his people that were hungry, and weary, and thirst, in the Wilderness, both beds, and cups, and earthen vessels, and wheat, and barley, and flower, and parched corn, and beans, and lentils, and parched pulse, And honey, and butter, and sheep, and cheese of kine: 2 Sam. 17. 27, 28, 29. He filleth the hungry with good things and the rich he sendeth empty away: Luke 1. 53. The cry of the poor cometh unto him, and he heareth the cry of the afflicted; Job. 34. 28. Hungry and thirsty, the souls of the Israelites fainted in them: Then they cryed unto the Lord in their trouble, and he delivered them out of their distresses. He satisfieth the longing soul, and filleth the hungry soul with goodness:

Psal.

Psal. 107. 5, 6, 9. Thus he may do for me, as he did for them; but then I must pray, and that in Faith: I must weep, and that in hope. I must remember my sins, which have deserved this punishment; yea greater than here can be inflicted upon me: and I must thank my Creator, who visiteth me in mercy. I must submit to his pleasure, and kiss the Rod. Though now, as was the Prodigal, I am brought into want, and fain would fill my belly even with the husks that swine do eat, but no man giveth them unto me. Though I know that many hired servants have bread enough, and to spare; and yet I am ready to perish with hunger: Luke 15.

14, 16, 17. Though thus I know my misery, yet I scarce remember the cause: But I will begg of my heavenly Father, that I may come unto my self, and then that my self may come unto him. I know that he is angry, and his wrath is terrible: but if I absent my self, his displeasure will increase. The longer I strive to keep out of his sight, the more will be his severity, and the more grievous my punishment. I will therefore arise, and go to my Father, and say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy child: make me as one of thy hired servants: Luke 15. 18: 19. I will abhor my self in dust and ashes: Job. 42. 6. As David did, so will I: I will eat ashes as it were bread, and I will have plentifulness of tears to drink: Psal. 102. 9. I will mourn for my sins, which have caused this judgment: and with my tears in mine eyes, and compunction in my heart, and humility in my soul, I will fall on my knees before his foot-stool. and pray unto him, and say,

The Prayer.

Almighty and all sufficient Lord God, who by thy power diddest lay the foundations of the World; and by thy providence dost guide and protect the things therein contained: be pleased to look upon the sorrows and sufferances of thy distressed servant. Thou knowest my wants before I ask, and seeest how low I am brought with hunger. The inferior creatures thou fillest with plenty, but me thou sufferest to pine with famine. Shall not the cries of the hungry pierce thine ears? Shall the soul of the empty be despised by its Maker? Hear, Lord, and have Mercy, O be thou my helper; Is. 30. 10. Thou knowest how I groan under the burden of this affliction: and wilt thou always know it, and never remove it? Where are thy mercies which thou shewedst to thine *Israelites*? Where is thy goodness which was manifested to the Widdow of *Sarepta*? Thou canst not decrease in thy Mercies, nor forget thy compassion. The stomach cries, and the belly cries, and a poor languishing soul cries unto thee, O Lord, in the depth of distress. O my Father, shut not up thy merciful ears to my prayers; but hear me in heaven, and succour me with thy relief. Thy store will not be lessened, nor thy treasure diminished, by sparing to me a morsel of bread. Lord if it may stand with thy good will, preserve me from death and deliver me from this *famine*: or else arm me with patience, that I may undergo thy chastisement with comfort and content. O thou Saviour of

of the world, to whom the cursed Jews gave *Gall to eat, and when thou wert thirsty, even Vinegar to drink*; Psal. 69. 21. do thou ease my grief, and hearken to my complaint. Thou in thy humanity diddest feel the wants of these outward things, and knowest what grief and anguish I suffer. To *Samaria* thou sentest plenty beyond expectation, *in the space of a night*: 2 Kings 7. 18. Thou art neither confined to time, nor tied to the means: thou canst send me comfort, even above my hopes. Lord, either send me plenty; or bless my want; that so I may willingly submit to thy pleasure, and patiently suffer what thou hast decreed. Though my body languish for want of sustenance, yet fill thou my soul with the riches of thy goodness. O let me never be cursed with a *Famine of thy Word*: Amos. 8. 11. Let me never be as once the Israelites were, *without thee the true God, and without a Teaching Priest, and without Law*: 2 Chron. 15. 3. Howsoever thou disposest of the outward man, let not my soul want its spiritual nourishment, whereby it should be fed to life immortal. *It was thy meat, O Christ. to do the will of him that sent thee, and to finish his work*: Jo. 4. 34. Grant, O Jesus, that I may follow thy steps; and make it my food and my delight, to fulfil thy commandments. Let me not labour here for the meat that perisheth; so much as for that meat which endureth to everlasting life: Jo. 6. 27. My *body is thine*; dispose of it as thou pleasest. My *soul is thine*; preserve it in holiness. *Lord be gracious to me thy child*, Gen. 43. 29. and comfort me now in this great extremity, that so I may neither offend thee in my sufferance, nor *despair of thy providence*: but that wholly relying

lying upon thy gracious goodness, I may suffer with thankfulness whatsoever thou pleasest; and then that my sufferances may end in happiness. Hear me, blessed God, and help me, for the worthiness of thy Son; in whose name and words I farther call upon thee, saying

Our Father which art in Heaven, hallowed be thy Name; thy Kingdom come: thy will be done in earth, as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil; for thine is the Kingdom, the power, and the glory, for ever and ever. Amen. Mat. 6. 9, 10, 11, 12, 13.

The Third Soliloquy.

Treating of Thirst, both bodily and ghostly.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord, consider my Meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

THe Prophet bewailing the distressed estate of afflicted Sion, complaineth thus: *The tongue of the sucking child cleaveth to the roof of his mouth*

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for

for thirst: the young children ask bread, and no man breaketh it unto them. They that did feed delicately are desolate in the streets: they that were brought up in scarlet, embrace the dunghils: Lam. 4. 4. 5. Grievous was that misery the Infants endured, who neither know how to complain, nor where to be satisfied. Their tongues, which in time might relate the story, were scorched with the drought and heat of *thirst*. Those little Members, which as yet were not unruly, found a punishment as if they had offended. The Mothers lamenting the torments of the young ones, offered them drink from the fountains of their eyes: but so unable was that offering to please the *Innocents*, that their thirst increased by that which should quench it. Surely the misery was great which the Babes could not utter; since mine is so severe, that I think it *ineffable*. The more I complain, the more thirsty I am; for the motion of the tongue increaseth the drought. The tongue that is *unruly*, is set on fire of hell: Jam. 3. 6. but mine is silent, and yet it scorseth. That little moisture which is left in my mouth is grown so *glutinous*, that it bindeth my tongue to an unwilling silence. My body burneth, my throat is dried; my tongue cleaveth to the roof of my mouth: Psal. 69. 3. 137. 6. O I burn, I fry, and know not where to be relieved. Did the drunkards, who are mighty to powre in wine, and those who are men of strength to mingle strong drink: Is. 5. 22. but know the misery which I endure, they would spare from their excess as much as would comfort me. For their own sakes they would spare the abuse of that creature for want whereof I now complain.

The

The Prophet pronounceth a *Woe* unto him that giveth his neighbour drink; that putteth his bottle to him, and maketh him drunken also; that he may look on his nakedness: Hab. 2. 15. But I do cry woe unto my self, because I have no neighbour to give me drink. Here is none that putteth his bottle to my mouth. It is not the gust of the *Wine*, nor the strength of the drink, nor the pleasantness of the liquor, that I do cover. The limpid *Water* would be better than *Wine*: yea the springs, or the fountains would make me rejoyce. But where, O where are those pleasant potions? Where are those snaky Rivers, which curle and wind themselves in their sporting wreaths? Alas, alas, I ask no more then what beggars disdain; and yet my desires are not fullfilled. Mine eyes do lament the greatness of my sins, and my charitable *tears* do woove me to give them rest in my mouth; as if Repentance in this had taught them Mercy. But when I thankfully accept their friendly courtesie, instead of comforters they become my tormentors. These brackish Rivulets may refresh my soul, but they can never cure the thirst of my body. Methinks they are somewhat like the wife of Heber, who entertained Sisera in a friendly manner, as he did imagine: for she covered him in her Tent; and when he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty, She opened a bottle of milk, and gave him drink, and covered him. But when he committed his wearied limbs to a sweet repose, she took a nail of the tent, and took a hammer in her hand, and went softly to him, and smote the nail into his Temples, and fastened it into the ground, and he died:

Judg. 4. 18, 19, 21. Thus my tears do offer me relief; and like unto *Jael*, they offer me *Milk* instead of *Water*: but with their *saltness* they increase my drought; and *fasten me to the ground* in my burning flames. Yet, *why art thou so cast down, O my soul*; and *why art thou so disquieted within me*? Hope thou in thy God; Ps. 42, 5. for I will yet praise him, who shall be the health of my countenance and my God: Ps. 43. 5. All his waves and storms do go over me, and yet I cry for water, in the midst of the waves I cry, and by my cries I increase my misery: and yet cry I must, I am enforced to it by my fires, by my drought: and yet hope I will too; even in my God will I hope; for I am invited unto it by his mercy. He promised to his servants, by the mouth of his Prophet, saying, *When the poor and needy seek water, and there is none; and their tongue faileth for thirst; I the Lord will hear them: I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of waters.* Il. 41. 17, 18. Now, O my God, is the time that I look for the fulfilling of this promise: for, water I seek, but none I find. I am poor and needy: my very tongue faileth for thirst; and upon thee therefore do I call. I am sure that my God cannot promise more than he can, nor will he promise more than he will perform. Time was when the Israelites pitching in *Rephidim*, there was no water for the people to drink: Wherefore the people did chide with *Moses*, and said, *give us water, that we may drink*; and *Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord?*
And

And the people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us, and our Children, and our cattel with thirst? And the Lord said unto Moses, go on before the people, and take with thee of the Elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold I will stand before thee, there, upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink: And Moses did so, in the sight of the children of Israel. Ex. 17. 1, 2, 3, 5, 6, 7. Thus I thirst, as did the Israelites; but I will not murmur, as did the Israelites; because the God of Israel is my God. I may not displease him, with repining at my sufferings; least with his rod he smite me, as did Moses the stone. All that I can hope for must come by my prayers, and my patience through the merits of my Saviour. It is not Meribah, or Massah; my temptation, or my chiding that will prevail for my comfort. He may give me water, and then punish me with fire. O what do those damned souls in the infernal flames suffer, where Dives begged of Abraham to have mercy on him, and to send Lazarus that he might dip, though but the tip of his finger in water, and cool his tongue; because he was tormented in the flames! Luk. 16. 24. If I compare my sufferings with my desert, I shall the easier endure this gentle fire. This cannot be comparable to the fire of hell: and that I have deserved, yet suffer but this. The mercifull Lord so sanctifie this sufferance, that the fire which I merit may be extinguished by my tears, assisted with

the blood of the Lamb unspotted: and then I shall rejoyce in this chastisement. At Kadesh once, in the wilderness of Zin, there was no water for the congregation: and they gathered themselves together against Moses, and against Aaron. And the Lord spake unto Moses, saying, Take the rod and gather thou the assembly together, thou, and Aaron thy brother: and speak ye unto the rock before their eyes: and it shall give forth its water; and thou shalt bring forth water to them, out of the rock: so thou shalt give the congregation, and their beasts drink: And Moses took the rod from before the Lord, as he commanded him: And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now ye rebels: must we fetch you water out of the rock? And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their Beasts also: Num 20. 2, 7, 8, 9, 10, 11. Well might this rod flourish with blossoms, Ch. 17. 8. which had power to command water out of the rocks. Thus was Israel watered by miracle, and the thirst of the people was slacked by the waters which issued even from the stones. But Moses is dead; and the rod is not heard of; and the rock I find not: yet will I not despair. The Lord shall be my rock; and he shall lead me to waters of comfort. Ps. 18. 2. 23. 2. When Sampson had slain a thousand Philistines with the jaw-bone of an ass, he was sore athirst; and called on the Lord, and said, thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hallow place that was in the

the jaw; and there came water thereout; and when he had drunk, his spirit came again and he revived. Jud. 15. 18, 19. Thus with God are all things possible. Mat. 19. 26. Since then I know it exceedeth not his power to help me in this misery, I will certainly rely upon the hope of his goodness. When Mesha rebelled, Jehoram, with Iehoshaphat, and the King of Edom, fetched a compass of seven dayes journey, and there was no water for the host, and for the cattel that followed them. Then Elisha said, Bring me a minstrell. And it came to pass, when the minstrell played, that the hand of the Lord came upon him: And he said, Thus saith the Lord, Make this valley, full of ditches; for thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattel, and your beasts. And this is but a little thing in the sight of the Lord: he will deliver the Moabites also into your hand. And it came to pass in the morning, when the meat offered, that behold there came water by the way of Edom; and the countrey was filled with water. 2 King. 3. 9, 15, 16, 17, 18, 20. Lord I am one of the valleys; I am the lowest, the meanest, the worst of thy people: O send thy waters into the lowest valley, that I may rejoyce in thy mercy, and praise thee for thy liberality.

But wile I complain of the drought of my body; methinks I forget that *spiritual thirst* which should make me blessed. Those my Redeemer pronounceth blessed, who do hunger and thirst after righteousness; for they shall be filled Mat: 5. 6. If I have not a thirst more spiritual then corporal, I may justly suspect my self to be of the number of those wicked

ones, of whom the Prophet speaketh, saying; *Thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry: behold my servants shall drink, but ye shall be thirsty: behold my servants shall rejoyce, but ye shall be ashamed.* If. 65. 13. My Saviour told the woman of Samaria at Jacobs well, saying, *Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life:* Jo. 4. 13, 14. Here is no Jacobs well to cool my tongue; but the well of life is present and open. True it is that this well is deep, and I have nothing to draw: I have no goodness to merit it; and scarce have I a heart to desire it: yet Lord, such as I am, I come unto thee. My self I renounce, and I fly to the worthiness of Christ my Redeemer. For his sake, O my God, give me that water, that I thirst not again. Pl. 36. 9. For that water do I long, more than for the rivers of waters which encompass the Earth. Neither Abanah nor Pharphar, the rivers of Damascus: no nor Jordan it self, 2 King. 5. 12. is comparable unto this. Thou, O Christ, art this well; Thou art this water. Thou hast promised that *he which cometh to thee, shall never hunger; and he which believeth in thee, shall never thirst.* Jo. 6. 35. For thee, O Saviour, I thirst: for thy salvation I cry and intreat. *As the Hart panteth for the water brooks, so panteth my soul after thee O God. My soul thirsteth for God; for the living God: When shall I come and appear before God?* Pl. 41. 1, 2. O God, my soul thirsteth for thee, my flesh longeth for thee, in a dry, and thirsty land, where no water is. Pl. 63. 1.

No

No more will I mind this body of earth; or howsoever, not so wholly bend my thoughts upon the quenching the *thirst* of this *parched clay*. This will I refer to the disposal of my God, and pray for comfort; but only *conditionally*. If he shall account it fit for me to *die* by this present *thirst*; and that my *moisture* shall be *turned into the drought of summer*; Psal. 32. 4. I shall willingly submit. Howsoever since his *will* is yet kept secret from me, I will pray for that which may yield me comfort; but only *conditionally*, if it may stand with his liking. But as touching my poor dry, thirsty soul, I will pray directly, peremptorily, and absolutely: beseeching him to refresh it with the dew of his grace. He promised by his Prophet, that *The parched grounds should become a pool, and the thirsty land springs of water*. Isa. 35. 7. I am that *parched ground*, my languishing soul is that *thirsty land*: Lord send me that *pool* and those *springs of waters*. By the same Prophet again he promised to his Church, and said, *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thy off-spring*: Is. 44. 3. This is his promise indeed: but may I be so bold as to put him in mind of it? Yes yes do so, O my soul. He loveth it; he delighteth in it. *Baseness* in these cases, is but dull stupidity: seeing thou hast authority to speak with confidence. We must come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4. 16. I will not leave him therefore; I will not forsake him: I will hang upon him; I will follow him; for these only *speed* who are ear, nest in their suits. He keepeth us off, only to *beighen*

Our desires, not to deny our requests. He seemeth to be angry when we begin to petition; but we mistaketh the cause. He's displeased because we came no sooner; or because we come on no faster. Whatsoever he hath promised, he will undoubtedly make good, if we are not weary, and slack in soliciting. It is his delight to see us earnest: and our reward shall be greater, if we continue in our industry. This is my way; and thus I will follow him. He who sat upon the throne, and said, *It is done: I am Alpha and Omega, the beginning and the end:* even the same Lord said, *I will give unto him that is athirst, of the fountain of the water of life freely.* Rev. 21. 6. He inviteth me by his Prophet, and speaketh to me among the rest, when he saith, *Ho every one that thirsteth, come ye to the waters; and he that hath no money: come and buy, and eat; yea come and buy wine, and milk without money, and without price.* Isa. 55. 1. The Spirit and the Bride. (saith Saint John) *say Come; and let him that beareth, say Come; and let him that is athirst Come: and whosoever will, let him take of the water of life freely:* Rev. 22. 17. I am thirsty, he hath promised therefore to me the fountains of the water of life. I am *thirsty*, and yet I am *poor*, and have not wherewith to buy what I need. My deeds are wicked, and of no validity: my words are idle, and deserve no good: my thoughts are sinful, and cannot merit. What then? shall I *starve* for want, because I have not *price* to give? No, no; *me* it is he calleth unto, that I may *buy without money*: *me* he meaneth to make partaker of his promise. I will *buy* what I want: but I can give nothing but tears: or at most (which indeed is

is the best, even) the *blood* of him who was slain for my peace. But why do I call that blood *mine own*? May I safely do it? Yes, it was *his*: but it is *mine*. Because he needed not that price as a ranfome for *himself*: he gave it to *me*, and *all the faithful* to purchase our redemption. This, O *father*, I offer unto thee ~~upon~~ upon my *knees* I render it, with a lowly *heart* and a bleeding *soul*, and a submissive *speech*, *praying* unto thee, and saying,

The Prayer.

GRACIOUS Father, *thou that dwellest in the Heavens*, Psal. 123. 1. and from Heaven doest send the rain both on the just and the unjust. Mat. 5. 45. take pity and compassion on the meanest of thy servants, who cryeth unto thee out of the depth of misery. O my God thou seest how I am dried up with *thirst*; and am weary of my life, for want of thy comforts. I know that thou hast power to break a *cloud*; and canst command it to water my *parched* body. Thou canst give me drink out of the *windows of Heaven*; Gen. 7. 11. or canst cause the earth to answer my desires. Lord rebuke me not in *thine anger*; neither hasten me in *thy heavy displeasure*. Pl. 6. 1. I must confess that I have worthily deserved thy severest punishments; and most justly therefore do I feel the heat of *thine anger* in my *burning thirst*. But, Lord, shall *thy displeasure burn like fire for ever*? Pl. 79. 5. Shall it never be allayed with the *Showers* of my tears; or with that which infinitely exceed's them, both in *value* and *power*; even the drops of blood which fell from

from my Redeemer? O thou who with a stroke of a rod diddest make the *relenting rocks* to relieve the *thirsty*; do thou be pleased to pity the complaint of a *fainting sinner*. Cool my body which *burneth with heat*, and refresh me now in this extreme anguish, if it may stand with thy gracious will and pleasure. If thou seeest it fitting that my life should be prolonged, afford me the means for the preservation thereof. On thee alone do I depend; and to thee alone do I address my supplication. To thee I refer the disposing of this *parched and dried earth*; humbly beseeching thee to bend my will to submit unto thine. O let me never utter any words of despair, or discontent; but in all my groans let me acknowledge thy justice. Holy Father be pleased to fix my thoughts upon my *inward man*; that my care may be greater for the *spirit*, then the *flesh*. I want that *spiritual desire* which thou requirest: I *thirst* for that *thirst*. My soul is *dry* for want of thy grace; and so seered is my conscience, that I know not my miseries. Lord open mine eyes, that I may see my *wants*; that so my *thirst* may be turned into a *thirst for thy mercy*. Thou, O God art rich, but I am poor: thou art filled with blessings, but I am not yet so much as sensible of my *want* of them. O give me both a sight of my *poverty*, and a desire of thy *grace*; and then grant unto thy servant according to my desires. I *thirst* Lord, I *thirst*; after thee the *well-spring* yea the *ocean* of mercy. O send me but a drop of thy heavenly *ocean*, that it may increase in me a desire of enjoying thy self. Give me to *drink of thy pleasures as of a river*; Ps. 36. 8. That so I may refer my

body to thy holy will; and willingly yield this dust to thy disposal. This dust shall return to the dust from whence it came, Gen. 3. 19. but O let my soul be valued so dear in thy sight, that it may here have a taste of thy bottomless bounty; and hereafter be admitted to the paradise of thee my God: Rev. 2. 7. Hear me, O father, and grant my requests, for the worthinels of him who opened unto me a fountain for sin, Zech. 13. 1. even Jesus Christ my only Lord, and Saviour. Amen.

The Fourth Soliloquy.

Treating of Nakedness, both of the out-ward and in-ward Man.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord; consider my Meditation.

Hearken unto the voice of my Cry, my King and my God; for unto thee will I pray.

When Noah was over-come with the Wine which he had drank; sleeping he lay uncovered in his Tent: Accursed Ham saw the nakedness of his Father, and told his Brethren: But Shem and Japhet took a Garment, and laid it on both their shoulders, and went backward, and covered the nakedness of their Father: and their Faces were backward, and they saw not their Father's nakedness.
Gen.

Gen. 9. 21, 22, 23. All these were the Sons of one and the self same Father ; but they differed in conditions, as if they had not been Brothers. One was so unnatural, that he seemed to boast in the Folly of his Parent : And when Wine had disturbed the Brain of his Father, and the heat of the Drink had laid him *naked* ; the wicked Son (as rejoicing at his weakness) told his Brethren the effect of the Drunkenness. But the other two (blushing at the effect , as well as the cause) modestly *bid* what ought to be concealed. Such a *Ham* have I : It is my *Poverty* : Onely, in this it differeth from the Son of *Noah*, that it first *inebriateth* me, and then *uncovereth* me. I am so *intoxicated* with *want*, that it bereaves me of my senses ; and, being thus poor, it leaves me *naked*. O where shall I find a *Shem*, or a *Japhet*, to *cover* my nakedness ? I am *cloathed* indeed ; but it is with *Rags* and *filthy Garments* : Zech. 3. 3. as bad or worse then was *Joshua*, when once he stood before the Angel. Such an Angel I want , as was he who spake unto them that were before him, and said, Take away the filthy Garments from him : ver. 4. The cause of my *Shame* is *Sin* : the cause of my *Poverty* is mine *Iniquity*. O that the Angel of the Covenant would say unto me, Behold I have caused thine *Iniquity* to pass from thee ; and I will cloath thee with change of *Rayment* ! Methinks I look like the counterfeiting *Gibeonites*, when by craft they obtained a League with *Joshua* : for they took old *Sacks* upon their *Asses*, and *Wine Bottels* old and rent, and bound up : Jol. 9. 4. And old *Shoes* and clouted upon their *Feet* : and old *Garments* upon them : and all the *Bread* of their *Provision* was dry and mouldy : ver.

ver. 5. *Jerusalem's Curse is fallen upon me : as God threatned her, so am I punished. I will give thee (saith the Lord) into thine Enemies hand, and they shall throw down thine eminent Place, and shall break down thine high Places : They shall strip thee also of thy Cloaths, and shall take thy fair Jewels, and leave thee naked and bare : Ezek. 16. 39. It is thus with me too. Poverty is mine Enemy, into whose hands I am fallen : It hath thrown down mine eminent Place : it hath dejected my Countenance : My high places it hath broken down : my lofty Thoughts, and proud Imaginations : It hath also stripped me of my Cloaths, and took away my fair Jewels ; and thus hath it left me naked and bare. The Curse which David wished to his Enemies, hath seized on me : For I am clothed with Shame, and covered with Confusion as with a Mantle : Psal. 109. 29. And yet, if I truly consider the state I am in, I cannot deny but my Sufferance is just : for apt I have been to wish evil to others, and the same is fallen now upon myself. In my Passion I have been ready to cloath my self with cursing, like as with a Garment : and it is now come into my Bowels like Water, and like Oyl into my Bones : v. 18. O that I could bemoan my self of my former Prosperity, as Job did himself ; and that I could as truly say of myself, that I put on Righteousness, and it clothed me : my Judgment was a Robe and a Diadem : Job, 29. 14 But for want of that Robe of Righteousness, I am clothed now with the Rags of Poverty ; in so much that I am almost as much ashamed of the cover of my nakedness, as I am to appear naked without a covering. Where, O where is that courteous Saul, at whose Death King*
David

David lamenting; sang this Elegy, *Ye Daughters of Israel weep over Saul, who clothed you in Scarlet, with other delights; who put on Ornaments of Gold upon your Apparel?* 2 Sam. 1. 24. Alas! here is neither Scarlet nor Ornaments; no nor a Saul to bestow them on me. *They that wear soft cloathing are in King's Houses,* Matth. 11. 8. It is for such as *Dives* was, to be clothed in Purple and fine Linne. *Luke 16. 19* I can expect no such costly coverings. But is not my heart desirous of the gayest Robes? Is not my mind imployed in wishes for such Vanities? Let me not deceive my self. When I see another sumptuously arrayed, does not the sight thereof incline me to Pride? Could I not dispense with the Vanity of Silks, and Colours, and Fashions, if I had but means to purchase, or procure them? Do not I honour the Person for the borrowed Habit? and value more the Richness of the Cloaths, than the Vertue of the Person? I fear that my heart is not truly humbled: for if I long for that which now I am denyed; if my mind is not brought to the weakness of my Fortunes, it is much to be feared I am poor in habit, but not in spirit. But whence proceed my murmurings and discontents? Why am I so desirous of sumptuous Apparel? Do Colours add any thing at all to the heart? Or do only Silks and costly Stuffs preserve the Body from the view of the Spectators? Certainly the coarsest Wool which groweth on the Sheep, hath power enough both to cover and to warm. From whence then proceedeth the ground of my discontent? Is it not from Pride; yea such Pride as standeth not either with Religion, or Reason? Religion forbiddeth it, for
God

God resisteth the proud, but giveth grace to the humble : Jam. 4. 6. Reason contradicth it : For why should we strive for a *pompous covering*, and to outvie each other in the glory of our *Garments*, when as all of us have been equally naked at our Births, and shall equally return to the Earth our Mother? Those Silks which so highly are valued in our esteem, are but the Intrails of a very Worm, which seemeth to lie as an Agent for the Tempter. She seeing how vainly we magnify her esteem, preserveth her value by loss of her Bowels : and also to maintain the *Pride of Fools*. But why should it retain such respect among us ; as if the *Carcanet* were much more worth than the *Jewel* ; or the *Labour of a Worm* were of more account than the *Skin of a Christian* ? If we prize the Colour that's set on the Silks, we doat upon that which is fondly made ; and quickly decayed. Some borrow of the Tree the Berry that dyes ; and some of the Fields the Herbs that colours ; and some of the Earth, that which fits for a Tincture : and yet, when the choicest Colours are set on our Silks, we cannot deny them all to be Stains. Methinks the very Flowers chide our Madnes for our esteem of Colours. The Lilly is afraid lest we should adore its Whiteness ; and the fear thereof enforceth a paleness. The Tulip blusheth at the simpleness of our opinions : and to teach us our Vanity, it withereth in a day. Our coverings are only remembrancers of our Fall : and yet to increase the number of our Sins we have added Pride to the necessity of Apparel. We magnifie our selves in these Emblems of our Disobedience ; and render them such honour, as if we rejoyced

rejoyced at our Miery. Nothing upon earth of-
fended the Creator, but only our Parents: and no-
thing therefore, save only their off-spring, doth
borrow a Covering. It is true indeed that the
Wretchedness of our condition was the Parent of
a *Vertue*: for Modesty had no name in the time
of Innocency. This *Vertue* is since become a
Duty: but we outdo our commands in the ex-
cess of our Apparel. But what can we wear,
which properly and truly may be termed ours?
Or how long can that continue, which we bor-
row of the Creatures? The *Parat*, the *Finch*,
and the *Bird of Paradise*; all these out-shine us in
the variety of Colours, and in their natural glo-
ry teach us the vanity of our imitating Art. Those
Colours which we have, are not properly ours,
nor can their beauty long continue; for they die
at that instant when they first begin. Why then
do I vex and repine at my want of that which is
so vain? In all these brave and borrowed Habits,
what can I discover, but sin in the Necessity, and
Pride in the Superfluity? What an Idol do people
make of this *wandering Earth*, employing their
time in tricking up but a *Dung-hill*! The Spanish
Woolls, and the softer Silks have not Rherorick
enough to silence *Death*; nor can they bar the
Worm from preying on the Carcass. I will there-
fore resolve to content my self with the meanness
of my condition: and to desire no other covering,
or Apparel, than what may preserve me from
Cold and Nakedness. Necessity and Modesty
plead for these: and my Saviour reckoneth it a-
mong the Acts of Charity, to *cloath the naked*:
Matth. 25. 36. When *Judah* was taken Captive
by

by Israel, and thousands of them slain, their cruelty was so great, that the Prophet checked them for their violence to their brethren; saying, *Are there not with you, even with you, sins against the Lord? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; for the fierce wrath of God is upon you. And the men which were expressed by name, rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, &c.* 2. Chron. 28. 10, 11, 15. It appeareth then that God doth not like the nakedness of a sinner, who first did cloath the sinners with skins. Gen. 3. 21. I may therefore lawfully beseech him to send me what necessity and modesty shall require me to wear: more I dare not importune him for.

But whence ariseth this my indignity? Is not my new punishment sent unto me for some old sin? In my prosperity peradventure I was guilty of pride; and therefore am humbled: but I am chastised for my greater profit. Heb 12. 10. If my God will be pleased to humble my heart, then my outward condition and that will be suitable. If he vouchsafe me a serious sight of my pride, no earthly punishment shall I think too much for so high an offence. If by this my want, he bring to my remembrance how I sought the creature more than the Creator, I shall thankfully acknowledge that I deserve this affliction. O my God do thou send me the light of thy countenance, and I shall contemn the obloquy and scorn of the World. Psal 4. 6.

All these discontents arise from the want of ornaments for the body; but what care do I take for

for my naked Soul? There is another Garment more earnestly to be sought for besides that which should cover this out-ward *skin*. This in modesty I desire to hide; but alas I care not how naked my Soul appears. That is layed open to Storms and Tempests: it is ever exposed to heats and colds: it is viewed by a spectator, whose purest eyes abhor the *filth* and *pollution* of *sin*. The storms of temptations hourly beat upon it; yet I take no care to *cloath* it for *defence*. The heats of passions, and the colds of despair do daily assaill it; yet I neither hide it from the heat, nor cloath it for warmth. It is foul and deformed; yet I neither cleanse, nor adorn it, that it might please the spectator. All my care and complaint is for the body: but I never mind, nor provide for the Spirit. Alas, this body is of short continuance, upon which I fasten my cares, and disturbances. I shall shortly moulder in the Grave, where it shall speedily be converted again into dust; yea and the *Richest Robes* shall there be soon turned into *Raggs*; and the value and account of them both shall be equal. But my Soul shall not sleep in the dust with my Body; but appear at the Tribunal of the Judg of the World. O what shall I do when I stand before him? If mine *impenitence* and *infidelity* do present me naked before him, he will turn me aside in great *disdain*. Those that are naked shall be *judged* and *condemned*: but those which are clothed shall be crowned with bliss. Why then have I so long neglected the trimming of my wretched Soul? 'Tis that which shall go to torments, or happiness, so soon as ever it leaveth

leaveth this tabernacle of flesh. I was sent into the World to make War upon the Tempter. When I shall be called to account how I *fought the battel*, if I plead that my garments pinioned my arms; and manacled my hands, my very excuse will add to my punishment. I was not sent to doat upon the *creature*, but to glorify my *Creator*. If I proudly boast of my out-ward ornaments, that which covereth the Body layeth naked the Soul. O my poor Soul, how art thou covered? How art thou adorned? I have so long forgotten thee, that thou art quite out of fashion. I suffered thee to wander so long without robes, that now I fear I shall have none to fit thee. There is nothing, I know, can truly cover her, but only the *merits and righteousness* of *Christ*. Where, O where shall I find this covering? Of whom shall I beg this desired garment? There's none that can give it, but he that owns it. To thee therefore, O *Christ*, must I address my self: to thee will I cry; on thee will I call: of thee will I beg for *Gods sake* (that so he may be honoured) for *pities sake* (that so I may not be damned) for *charities sake* (that so I may not be rejected) yea for *thine own sake*, O *Jesus*, (who here requirest the cloathing of thy naked Members) do thou cover me, do thou hid me, do thou adorn me with the *Robes* of thy *Righteousness*. Why should I be cast out from the *Marriage of the Lamb*, for want of a *Garment*, since thou canst spare one? Why should I forbear petitioning my *Jesus* to furnish me, to supply my wants; since he hath promised to help them that *ask*? *Mat. 7. 7.* I must have it, or I die; and therefore have it I will, or else
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I'll fight for it. Yea and fight I must; and conquer I must; and then I know what shall be my reward. My God hath promised that he *which overcometh, the same shall be clothed in white raiment*: I shall be taken into the number, and fellowship of *them which no man could number, of all Nations, and Kindreds, and People, and Tongues; and with them shall I be clothed with a long white Robe, and a Palm shall be in my hand*: Rev. 3. 5. 7, 9. Wherefore, that neither the *want of necessities* for the out-ward man, may take off my courage; nor the *want of grace* may hinder the Conquest: I will sue for both at the hands of my Creator. I will *Worship and fall down: and kneel before the Lord my maker*; Psal. 95. 6. and on my knees will I pray unto him, and say,

The Prayer.

Merciful Lord, thou who *cloathest the lillies of the field, which too day are, and too morrow are cast into the Oven*: Mat. 6. 30. extend thy mercy to thy distressed servant. O my God *thou seest the nakedness which I suffer, and thou feelest the cold which my body endures*; for of thee, O Christ, I am a part, of thy mystical body I am a member. These mean and ragged *coverings* do speak at once both my wants and my desires. What shall I do, O father? Shall I no longer believe thy providence? Or shall I *despair* of thy power? O I dare not do either; for I know that thou canst and wilt relieve me, when thou in thy wisdom shall see it requisite. Blessed Lord, subdue my *heart*, as thou hast *humbled my body*, and forgive the sins of *pride and discontent* which harbour therein. Many of thy Saints have wanted the things of
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the outward man, yet hast thou enriched their souls with the graces of thy Spirit. I know, Lord, that thou delightest not in the ornaments of the body. Thou canst give what thou wilt: and withhold what thou pleasest. Distressed Lazarus, who for a while did lie at the gate of gorgeous Dives, was carried by Angels into Abraham's bosom. Luk. 16. 22. Enable me with patience to suffer my wants, and willingly to submit to thy heavenly pleasure. O thou that art clothed with Majesty and Honour, vouchsafe to cover my naked soul. Psal. 104. 1. Through the merits of thy Christ let it be presented to thee both clean and unspotted. Make me to labour the purifying thereof with a flood of my tears: and accept of my groans through the righteousness of him who groaned in spirit when he beheld the tears of lamenting Mary. Joh. 11. 33. Holy father adorn thou my inward man with righteousness and holiness, that it may be acceptable unto thee when it shall come to thy tribunal. Nothing can hide it from thy wrath, O father, but the garment of the righteousness of Christ my brother. Wrap me, O Jesus, in that sacred mantle, that I may be hid from the wrath of the revengeful Judge. O thou that clovest the heavens with blackness, and makest sack-cloth their covering; Isa. 50. 3. do thou apparel my soul with the blackness of sorrow and the sack-cloth of mourning for my crying offences! And so accept of my contrition, that I may hereafter appear in a long white robe with thy holy Saints: Rev. 7. 9. and be admitted a member of thy Church triumphant, there to reign with thee world without end, through Jesus Christ my only Lord and Saviour. Amen.

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The Eighth Subject.

A Virgins Tears.

The Soliloquy.

Treating of the *Virginity* both of the *Body*
and the *Soul*.

The Ejaculation.

Psal. 5. 1, 2.

*Give ear to my words, O Lord; consider my
meditation:*

*Hearken unto the voice of my cry, my King,
and my God; for unto thee will I pray.*

THe unmarried Woman (saith the faithful Apostle)
careth for the things of the Lord, that she may
be holy both in Body and Spirit: 1 Cor. 7. 35, 34.
Such a one am I: unmarried I am: but am I such
a one also in my care? Do I care for the things
of the Lord, that I may be holy both in Body and
Spirit? This is a question not easily resolved; it
is a duty not ordinarily performed. The external
form doth commonly borrow the hours of vir-
gins: the dresses and the ornaments of the fading
body imploy our *minutes*: and our care is gene-
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rally more for the day of our *Marriage*, than the time of our *Account*. Seldome do we value *Religion* above our *Dresses*, or the *Service* of God above the *Ornaments* of our selves. But neither is the beauty of the countenance prevalent with the Almighty, nor the neatness of *Attire* valued in his eyes. He loves not that care which ariseth from *Pride*, but that which discovereth a zeal for his Honour. The most admired beauty shall be shriveled in the flames of eternal horreur, unless the *Soul* be more comely by far than the *Countenance*. The exactest features of the outward man do illest suit with a lascivious tongue, or an immodest thought. Devoutest Virgins are always fairest, and borrow so much of the flowers of the Spring, as to wear a *Maidens blush* in the seat of beauty. My God hath given me the honour of *Virginity*; and expecteth to be honoured both in it and by it. If my *Soul* be as unsported as my body is undefiled, I may hope for a seat with the *Triumphant Virgins*. With the *Lamb* (saith St. John) were a hundred forty and four thousand, having his *Fathers Name* written in their fore-heads. These are they which were not defiled with women; for they are *Virgins*: these are they which follow the *Lamb* whithersoever he goeth. Rev. 14. 1, 4. That *Lamb* is *Christ*: those hundred forty and four thousand *Virgins* are the *Elect*: his name in their foreheads is their *Adoption* by *Grace*: they follow the *Lamb* in the purity of their *Souls*: and in their chaste and spiritual *Virginity* they are preserved from the pollutions and uncleannels of the seducing *Tempter*. With these *Virgins* I desire to sing my part

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for my Sex cannot hinder the hope of Immortality. With those Saints which *desil'd not themselves with women*, shall accord those women not defiled with Men. It was an honour to our Sex and my present Condition, that my Saviour was born of the Virgin Mary. But I must know that *Virginity* consisteth not so much in the Chastity of the Body, as the Purity of the Soul. Even those that are Married may have *Virgin Souls*, and we that are *Virgins* may be *spiritual Adulteresses*. She that preserves her *Vessel in holiness*, performeth a duty required by our Maker: 1 *Thess.* 4. 4. but unless to this be added the Chastity of the Soul, both body and soul may suffer eternally. The purest Virgin is the loyallest Wife, for though we never were engaged by Marriage to a Man; yet all of us ought to be Married to Christ. St. Paul saith that he had espoused the Corinthians to one Husband, that he might present them as a chaste Virgin unto Christ: 2 *Cor.* 11. 2. This husband is mine, for to him am I espoused, to him am I wedded: But am I a loyal Wife to this indulgent Husband? Do I love him? Do I honour him? Do I obey him? Have I been always true and faithful unto him? If every sin be a spiritual Adultery, if every Transgression be a dishonour unto him; O then my Conscience will write me guilty. O my sweet Husband, O my Jesus, what shall I say or plead for my self? I have forsaken my Redeemer to sin with the Tempter, I have declined my Husband to commit uncleanness with that ugly Serpent: for he enticed, and I consented. By the Old Law an Adulteress was to suffer death: *Lev.* 20. 10. That Law doth still remain in force; for death eternal

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is decreed as a punishment for those that dishonour my patient *Husband*. O what then shall I do when he shall question my *disloyalty*? Yet, can he be so loving as to forbear my punishment, and can he not be so merciful as freely to forgive it? O yes, he can if he please: but which way shall I endeavour thus to please him? O my *Jesus* vouchsafe to me thy grace as thou didst once to an *Adulteress*; and then, with her, I will weep and lament. Be reconciled unto me as thou wast unto her; and then will I wash thy feet with my tears; and will wipe them with the hairs of my head; Luk. 7. 38. I will not spare the costliest *Spicknard*, though it drop from the *Wounds* of my sorrowful Heart. I will kiss thy feet, and anoint them with the Ointment. O say of me, as thou diddest of her, *Her sins, which are many, are forgiven; for she loveth much*: Luke 7. 47. Her soul was polluted, so is mine: Her body was likewise unclean, but so is not mine: yet even so had mine also been, had not he preserved me, who is the *Husband* of my *Soul*. Of my self I am frail, and apt to be shaken by every temptation; to him alone therefore must I render the thanks, who hath kept me from dishonour; and to him must I pray for the continuance of his protection.

But is every sin accounted *Adultery*? is the breach of every command an act of *disloyalty*? Then *Virginity* it self seemeth to be *adultery*: and the *Chastity* of the body to violate the bond of *Wedlock* with *Christ*: for St. Pauls words are peremptory, saying, *I will that the younger women marry, bear children, and guide the house, &c.*

1 Tim. 5. 14. Never was I yet the Mother of a Child, nor the Guide of a House, for never was I Married, though the Apostle requireth it. Is it therefore an offence because I am not a wife? Thus indeed they are apt to plead, who unwillingly submit to my present condition. St. Paul (if rightly understood) seems but to allow it, rather then command it; for when he decreeth Marriage to be an Ordinance of God, he doth not thereby determine *Virginity* a Crime. So far is he from that, that though he saith, *If a Virgin marry, she hath not sinned*; yet he concludeth, saying, *He that giveth her in Marriage doth well, but he that giveth her not in Marriage, doth better.* 1 Cor. 7. 8, 38. It is true that Marriage is honourable in all, and the bed undefiled: Heb. 13. 4. but only we that are *Virgins*, who neither marry nor are given in marriage, are as the Angels of God in Heaven: Mat. 22. 30. Thus is our honour as great as theirs in the *Bed undefiled*: yea and more honourable are we in that our condition resembleth the *Angels of God*. So long as I remain in this state of *Virginity*, neither are my desires subject to a Husband; Gen. 3. 16. nor am I tyed to submission; Eph. 5. 22. nor yet are my sorrows multiplied, as are theirs who in conception are severely sensible of an hereditary punishment. True it is that I am bound to Obedience, yet not to a Husband, whose conditions I know not; but to my Parents: Ex. 20. 12. of whose love I am certain. This is a knot which nothing but death can ever untie. Marriage is then but an honourable bondage, accompanied with sorrows, making us subject to him that's our head, yet not freeing us from
obedi-

obedience to those that are our Parents. But *Vir-*
ginitie hath fewer sorrows and less subjection; yet
 less too are the comforts and fewer the blessings.
 It is my duty therefore to submit to the pleasure
 of my God; and strive to honour him, in what
 condition soever I shall live. Should all decree
 to continue *Virgins*, the number of *Saints* should
 not be increased, nor the world remain above
 the space of an Age. Wherefore I will not so
 love *Virginitie* as contemning Marriage; nor so
 honour Marriage as undervaluing *Virginitie*. In
 each condition those are most honourable, who
 most do endeavour for the honour of God. In
 ancient times so great was the submission of *Vir-*
gins to their Parents, that even their Vows to
 God were subject to alteration at the discretion
 of the earthly Father. So saith the Law: *If a*
Woman vow a vow unto the Lord, and bind her self
 by a bond, being in her Fathers House in her youth:
 And her Father hear her vow, and her bond where-
 with she hath bound her soul; and her Father hold his
 peace at her: then all her vows shall stand; and every
 bond wherewith she hath bound her soul shall stand.
 But if her Father dis-allow her in the day that he
 heareth; not any of her vows, or of her bonds, where-
 with she hath bound her soul, shall stand: and the
 Lord shall forgive her, because her Father dis-
 allowed her: Numb. 30. 3, 4, 5. If a Vow to
 God which was made by a *Virgin*, did thus de-
 pend upon the pleasure of her Father; assuredly
 then, the vow of Marriage ought not to pass
 without the Parents consent. If by their indiscre-
 tion our choice be amiss, though the sufferance
 be ours, yet the blame is theirs: if it prove suc-

cessful, our joy shall be doubled by our willing *Obedience*. In those weighty affairs concerning *Wedlock*, there is greatest need of a vigilant *Eye*. It is but justice that the *Parent* should lead her by *Advice*, whose *eye* is darkened by the violence of *Affection*. She that *Wed's* not without *Counsel*, lives not without *Comfort*: for she judgeth not by event, but rejoyceth in her *Obedience*. Thus if I do obey the commands of my *Parents*, I manifest my self to be a *Child* of my *God*; if I willingly submit to their discretion, I may undoubtedly hope for the blessing of my *Maker*; yea, and peradventure it may succeed beyond expectation. God hath been ever a *Father* to those *Virgins*, who hath been faithfully obedient to his commands. In *Marriage* there is always a hand of *providence*: happy are those that marry in the *Lord*. He was a *Father* to the *Virgin Rebeckah*, when he gave her unto *Isaac*; Gen. 24. 16. He was a *Father* to the *Virgin Esther* whom *Ahasuerus* the King so fervently loved, that he not only *Wedded* her, but also *Crown'd* her; yet was she alas but a poor *Jewess*, taken into the charitable care of her *Uncle Mordecai*, after her *Fathers* and *Mothers* decease: Est. 2. 17, 7. Thus doth the Almighty provide for those who submit to his pleasure: and labour to espouse a *Virgin Soul* to *Christ* the *Bride-groom*. "O my *God* do thou
 "be for ever my *Father*, and thy *Son* my loving
 "and affectionate *Husband*, that my *soul* may
 "be adorned with the graces of thy *Spirit*; and
 "be always acceptable to my dearest *Lord*. Can
 a *Maid* forget her *Ornaments* (saith *God* by his *Prophet*) or a *Bride* her *attire*? Yet my people have
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forgotten me, days without number. Jer. 2. 32.
 My soul was a *Virgin*; but she forgot her Ornaments: she was a *Bride*; espoused to *Christ*; but she forgot her *Attire*: she hath forgotten her Husband days without number. The Kings Daughter, which is all glorious within, hath *Virgins* for her *Companions*, when she is brought unto the King: Pl. 45. 13, 14. Such a *Virgin* should my Soul have been; but alas she dares not appear in the sight of the King, because she hath left off the Ornaments of her *Virginity*. Can the *Ethiopian* change his skin, or the *Leopard* his spots? Jer. 13. 23. Can my Soul which is deflowered with the filthiness of sin, ever hope to be reckoned among the number of *Virgins*? Can she which hath assumed the impudency of an *Harlot*, ever expect to be accounted *Modest*? Can she which is deformed with the stains of *Iniquity*, ever hope to be deemed fair and beautiful? Alas, what shall I do? Unless my Husband be reconciled unto me, it is impossible I should escape the torments of *Hell*? Some that have offended, have found him gracious: why may not I hope for a taste of his *Mercy*? Could I but appear in his sight with beauty and comeliness, he would presently renew his love and affection. O but my soul is full of deformity, and for want of care she is loathsome and ugly. But is there no recovery of a decayed form? Is there no way to restore a declined beauty? Though she be not beautiful, yet let her be comely; for thus she may be, although she is black: Cant. 1. 5. To work then will I go, and wholly will I labour to make her amiable in the sight of her Lord. Isa. 1. 6. Alas this state and condition which she

is in, is full of horreur and disconsolate torments. *From the sole of the foot, even unto the head, there is no soundness in her; but wounds and bruises, and putrifying Sores; they have not been closed neither bound up, neither mollified with Ointment: Isa. 1. 6.* Thus do her wounds stink and are corrupt, because of my foolishness: *Psal. 38. 5.* Thus through the stench of her wounds, and the loathsomeness of her Sores, and the deformity of her Scars, and the impudency of her Looks, and the foulness of her Face, I know not what to do to restore her to his favour. But I will endeavour to wash her, to make her clean, and to put away the evil of her doings from before his eyes: *Is. 1. 16.* With my tears I will wash her; with my tears I will cleanse her. For every spot of sin which hath defiled her, I will shed a whole Fountain, a River of Tears. Yet sooner can I drown my self in my tears, then they of themselves can recover her beauty. It must be thou, O my Jesus, that must assist me: it must be thy blood, O my Husband, which must cleanse my pollutions. Lord accept yet of my tears, which are all that I can offer; and wash this thy sinful spouse in the laver of thy Blood. This must be the way to regain his love, from whose affectionate bosome my soul is divorced. By this means only shall she once again be received as a Virgin, though she hath played the Harlot with many Lovers: *Jer. 3. 1.* Thus therefore will I come, and humbly will I crave his pardon and forgiveness, I will beseech him to preserve my Vessel in honour, and my Soul in sincerity. I will begg, I will intreat, I will pray; and begging, and intreating, and praying I will say,

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The Prayer.

Blessed Lord, Son of a Virgin, who didst honour *Virginity* when thou tookest our nature; hearken to the cries of a lamenting Maid. Lord I am not worthy to come unto thee; I am not worthy to receive any favour from thee; Mat. 8. 8. for I have forsaken thee my most Indulgent Husband, and played the Harlot with many Lovers; Jer. 3. 1. My Soul is too foul to be called thine: too often hath she broken her vows and promises, to hope for thy love or thy gracious pardon. But Lord, what now shall I do? If yet I should fall into a despair of thy Mercies, I should increase my disloyalty; and either deny or despise the power of thy passion. So great was thy love to the Church, thy Spouse, that thou gavest thy self to sanctifie and cleanse it with the washing of water, by the Word: Eph. 5. 25, 26. My Soul, O Christ, is a Member of thy Spouse: be pleased, O Jesus, so to sanctifie and wash her, that thou mayest present her to thy self without spot or wrinkle, both holy and blameless: verse 27. O thou who hast opened a fountain to the house of David, and to the Inhabitants of Jerusalem, for sin, and for uncleanness; Zech. 13. 1. do thou wash me thoroughly from mine iniquity, and cleanse me from my sin: Psal. 51. 2. Lord as in mercy thou hast given me Chastity of Body, so give me likewise the Chastity of Mind, and the Purity of Soul. Suffer not either the flesh, or the Devil, by their wicked suggestions to seduce me to uncleanness. Though I am a weak, though but an Earthen Vessel; 2 Cor. 4. 7. yet be thou

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pleased

pleased to make me a chosen *Vessel*, a *Vessel of Mercy*; Acts 9. 15. Rom. 9. 23. Cause me to keep the *Vessel of my body*, and to possess it in sanctification and honour; and not in the lust of concupiscence, like the *Gentiles*, which know thee not: 1 Thess. 4. 4, 5. O be thou my *Father* in the grace of Adoption; be thou my *brother* in thy pity and compassion; be thou my *Husband* in thy love and affection; and be thou my *Saviour* in the salvation of my sick and sinful Soul; Arm me with constancy against all assaults of carnal Imaginations. Give me modesty in my countenance, decency in my Apparel, civility in my behaviour, sobriety in my discourse, and contentedness in my condition. Make me obedient to thy Parents, respectful to my Superiors, courteous to my Inferiors, and loving unto all. Let not my Adorning be outward, of putting on of Apparel: 1 Pet. 3. 3. but give me that *Wisdom which is from above*; Jam. 3. 17. to be as an Ornament of grace unto my head, and as chains about my Neck: Prov. 1. 9. Preserve, O Christ, both my Body and Soul in Chastity and Honour while I am here upon Earth, as becometh a *Virgin* espoused to thy self: 2 Cor. 11. 2. and when my dust shall return to the earth as it was, let my spirit return unto thy self who gavest it: Eccles. 12. 7. and to thee let it sing that new song with the *Quire of Virgins*, before thy Throne; Rev. 14. 3. for ever and ever. Amen.

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The Ninth Subject.

Tears of a Woman in the State of Marriage.

The Soliloquy.

Treating of the Duties of a Wife to
her Husband.

The Ejaculation.

I sal. 5. 1, 2.

*Give ear to my words, O Lord; consider my
Meditation.**Hearken unto the voice of my Cry, my King
and my God; for unto thee will I pray.*

MAN was created in the Image of God: Gen. 1. 27. yet because it was not good that he should be alone, the Lord did make him an help that was meet for him. A deep sleep fell upon Adam: in which, of a Rib that was taken from his side, was made a Woman, the Wife of his bosom: Gen. 2. 18, 21, 22. Thus was Marriage instituted at first in Paradise, and though, after the Woman was framed by the Creator, it is not directly said she was very good: v. 31. yet seeing it was verified of Adam, it was true of Eve; both of them yet remaining innocent. O blessed was that time when the Husband and Wife were so truly one, that they were free from offending the Holy One: 2 Kings 19. 22. But they stood not long in this their Integrity: for they conspiring together in
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228 *Tears of the Married.*

the first offence, laid the foundation of *discord* and *division*. From hence do flow the disturbances of *Marriage*, and since *Adam* and *Eve* were driven out of *Paradise*: *Gen. 3. 24.* neither is *Virginity* always contented, neither is *Wedlock* free from disquietness. When the Lord was moved to *jealousie* by the *Idolatrous Israelites*, he greatly *abhorred them*, insomuch as he caused the fire to consume their young men; and their maidens were not given to *Marriage*: *Psal. 78. 58, 59, 63.* Well might the *Psalmist* say he was *wrath*, when the *Maidens* were deprived of their *Nuptial Honours*. Yet had the *Virgins* known the cares of *Wedlock*, peradventure their curse might have been deemed a *blessing*. We who are taken from the *Wings* of our *Parents*, seek for our content in the *bosoms* of our *Husbands*: yet (lest we should idolatrously dote on them that are our *heads*) even thence many times do flow our disturbances, whence we expect our happiness. But why alais do arise those storms of discontent? *Marriage* should unite the *hearts* and *affections*; and those who thereby are made *one flesh*, should likewise be one in the bond of *love*. *Eph. 5. 3 1.* *Discords* and *Divisions* are the *Cankers* of *Amity*: and like unto the *Worm* in the *Gourd* of *Jonas*, *Jonah 4. 7.* bring confusion where they are nourished. *St. John* determines that *God is love*: *1 John 4. 8.* wheresoever therefore we find not love, we may justly conclude there is not *God*. Yet many times do I hear the clamours of people: for many men and their wives are more subject to complain, then to conceal the frowardness of their violent passions. But I am not one of those whose *indisposi-*

position to obedience, or wont of *discretion*, seek-
eth to violate the laws of *Marriage*? All such di-
visions are both irreligious, and seek to destroy
the very *Rules of Nature*. By *Marriage* two are
united into one: but by discords one is divided
into two. Where *Wedlock* tyeth not *two in one*,
there is no obedience to him who is *Three in one*.
If therefore I enjoy not that happy *Concord*, I
must search into the cause which produceth such
discord. Assuredly that *Wedlock* which at first
was instituted by the *Almighty*, and seconded by
the blessing of *increase and multiplying*, Gen. 1. 28.
cannot be accompanied with *Schismes* and *Con-*
tentions, without a great offence to him that or-
dained it. Christ my Redeemer did honour it
with his *presence*; and to shew how much he de-
lighted in this sacred *Union*, he began his *Mi-*
racles at a Wedding in Galilee: Jo. 2. 1, 7, 8. But
if *Marriage* be so *ancient*, as to fetch its begin-
ing from Man in *Innocency*; if it be so religious
as to be honoured thus by my *Lord and Saviour*,
why then is it so peremptorily concluded by the
Apostle, *That it is good for a man not to touch a*
Woman? 1 Cor. 7. 1. Are Women so odious in
the eyes of St. Paul, that he should account it
not good for a man to touch his helper, his rib, him-
self? What should the Apostle mean in this posi-
tion, when as God himself determined, and
said, *It is not good that the man should be alone*;
Gen. 2. 18. Can the Scripture contain a mani-
fest contradiction: or doth St. Paul decree direct-
ly against God? No, no, let me search more nar-
rowly into those Sacred Texts, and I shall find
that my God doth speak of *that good* which con-
cerneth

cerneth *propagation*, without which the whole race of humanity would soon be extinct: but by his Apostle he speaketh of a good which opposeth not *honesty*, but which is joyned with profit: he decrees not that 'tis sinful, but only inconvenient. Moreover he speaks not of all in general, but only of those who are indued from above with the gift of *continency*: afterwards therefore he thus concludeth, saying, *But if thou marry, thou hast not sinned: and if a Virgin marry, she hath not sinned: nevertheless such shall have trouble in the flesh: 1 Cor. 7. 28.* Thus may Marriage indeed be *troublesome*, but it is not dishonest; it may be *inconvenient*, but it is not unlawful. In it self considered it hath authority from God: yet upon some considerations, or private respects, to some indeed it may prove *unlawful*. Whatsoever is concluded without the *free consent* of both the parties, is not regulated according unto law. Neither *fears*, nor *menaces*, nor *delusions*, nor *compulsions*, nor *want of years*, or *judgment*, can be legally present at the tying of this knot. The consent must be mutual, and proceed from a *sound, a free, and uncorrupted judgment*. When the servant of *Abraham* treated of a Marriage between *Isaac* and *Rebeckah*, her brother and her mother concluded not hastily, but said, *We will call the damsel, and enquire at her mouth. And they called Rebeckah, and said unto her, Wilt thou go with this man? And she said, I will go: Gen. 24. 57, 58.* Thus must a mutual and *free consent*, without the disturbance of the reason, by either *excess of wine*, or *distracted thoughts*, or *fears and terrors*, or *cozening and delusive promises*, be present

present at the making of this holy contract. The consent indeed must be free, without *compulsion*; but not without *advice* and *direction*. The will of a *Child* (especially in this) must submit to the *Wisdom* and the *Counsel* of *Parents*: for seeing that *Children* are reckoned among the *goods* and *possessions* of *Parents*, even reason, decreeth that their *Lords* should dispose of them. When *Abraham* dispatched his *Servant* to seek a *Wife* for *Isaac*; he made him *swear* by the *Lord*, the *God* of *Heaven*, and the *God* of *Earth*, that he would not take a *Wife* unto his *Son* of the *Daughters* of the *Canaanites*; Gen. 24. 3. When *Isaac* called *Jacob* and blessed him, he charged him, and said unto him, *Thou shalt not take a Wife of the Daughters of Canaan*: Chap. 28. 1. Thus the *Law* of the *Parents* was a *Rule* for the *Children*; and they durst not marry where they were forbidden. In a *Letter* which the *Prophet* sent unto the people whom *Nebuchadnezzar* had carried captive to *Babylon*, he not only wrote unto them, saying, *Take ye Wives, and beget Sons and Daughters*; but he also ordered them to take *Wives* for their *Sons*, and to give their *Daughters* to *Husbands*; Jer. 29. 6. Thus must *Children* (especially in the serious and weighty affair of *Marriage*) obey their *Parents* in the *Lord*; for this is right: Eph. 6. 1. They must obey their *Parents* in all things; much more therefore in the choice of those whom *Wedlock* must conjoin: for this is well pleasing unto the *Lord*: Col. 3. 20. It is in the *Fathers* power to give his *Virgin* in *Marriage*: and the *Apostle* saith, that he which doth so, doth well; although he which giveth her not in *Marriage* is said to do better: 1 Cor. 7. 38.

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The heat of desire doth often darken the eye of Reason, and makes us more apt to study our present content, then wisely to prevent an ensuing danger. Therefore must *Parents* have power to dispose of those, who for want of advice may wed their *destruction*. This counsel and direction taketh not off from the freedom of consent; but rather sets them at liberty, who for want of discretion had not power to consent. Nature is easily led amiss, and unadvised youth, besides other inconveniences, may fall upon the shelves of nearness of blood, unless they have some to advise and direct them. Those that choose without reason, and marry without advice, do but climb up a steep and lofty Rock, to throw themselves down a mighty precipice. Though the *Levitical Law* hath forbidden divers to agree in Wedlock, *Lev. 28.* yet often we see that men are apt either directly to oppose that Law, or at least to affect most dearly those whom even nature it self forbiddeth Wedlock; although not directly mentioned in the Law. But the sager *Parent* will easily conclude, that those whom the Law forbiddeth not *expressly* to joyn in Wedlock, *implicitly* it prohibiteth; if the propinquity of blood be equal to those whom it denyeth marriage. The safest way is to avoid such contracts as are not in words permitted by the Almighty. That Marriage must needs be full of discontent; which is not directly grounded on a *positive Law*. He who first did institute Marriage, did afterwards bound and limit the Institution. If the Spring be troubled, the water of necessity must become impure. If we do not begin our Wedlock accord-

ing to Rule, we cannot expect that content which our hearts desire. Those who begin with a breach of the *Law*, can hardly live according to *Law*. Lord, how many sins and infirmities do attend us Mortals? We are apt to fall, when we want a guide; and yet we are unwilling to be guided by our directors. The way to *Heaven* is full of difficulties; yet God hath provided us means to overcome them. To prevent the ruin and destruction of the *Kind*, he instituted *Marriage*, that we might be fruitful and multiply: Gen. 1. 28. To avoid uncleanness every man is allowed to have his own *Wife*, and every *Woman* her own *Husband*, that Satan tempt them not for their incontinency: 1 Cor. 7. 2, 5. To prevent a scarcity of Godly Saints, he allowed *Wedlock*; and commanded *Parents* to bring up their *Children* in the Nurture and Admonition of the Lord: Eph. 6. 4. Thus our good God is pleased to give us the blessing of increase, that thereby we may add to the number of *Saints*. He giveth us a being by his power; a well-being by his providence; yea a *Christian* and comfortable being, by his goodness, if we obey his commands and forget not his statutes. O what a happiness doth that *Marriage* produce, which is both begun, and continued in God! It putteth us in mind of that happy accord which was between *Adam* and *Eve* in innocency: and when we remember it, we strive to imitate it. In our choice, we magnifie God, when we honour our *Parents*. In our consent we glorifie God for the use of our *Reason*. In the freedom of our consent we are taught to be sensible how *sin* had enslaved us; and yet how we are freed by the mercies

cies of our Redeemer. Thus when we address our selves to God in all things ; and both choose, consent, and Wedd, according to his appointment, our lives are full of comfort and content. Those who are thus united together, are careful to live in Righteousness towards God, and in Amity and chaste sobriety among themselves. In afflictions they are each a comforter to the other : in prosperity they share their plenty and increase : in their issue they magnifie God for his blessings, and both of them strive to make those pledges of love which resemble themselves, to be more like unto God their Father in Heaven. As the Husband is made the head of his Wife, Eph. 5. 22. so he strives to protect her, and indulgently cherisheth the flesh of his flesh: Gen. 2. 23. He instructeth her in righteousness, and according to know'edg he dwelleth with her; giving honour unto her, as to the weaker Vessel: 1 Pet. 3. 3, 7. Again, as Eve was not made of the head but the rib, so the good Wife doth not seek to rule, but be governed; and being thus in subjection to her own husband, she obeyeth her Lord, as Sarah did Abraham. 1 Pet. 3. 5, 6. She willingly submitteth her self to her Husband, as unto the Lord; Eph. 5. 22, 23. Him she reverenceth, him she obeyeth, and quietly and meekly, asketh him at home, what she desireth to learn: 1 Cor. 14. 35. These, O these are the sweet contents which crown the Married, if they Marry in the Lord, 1 Cor. 7. 39. 'Tis true that many times these duties are neglected through the want of Religion: and the Serpent comes often between the Husband and Wife, as at first he did between Adam and Eve: Gen. 3. 1. That sin
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which expelled him out of *Heaven*, he laboureth to kindle in our secret *Hearts*: and then the wind of the *Apple* does blow the *Coals*. From hence ariseth the smoak of *discontent*: from hence doth issue the contention of her which the wise man resembleth to a continual dropping in a very rainy day: Prov. 27. 15. But those whom God hath joyned together, nothing should separate: Mat. 10. 9. Nothing indeed should, and nothing doth separate them; for 'tis only sin which causeth dissention; and that sin is only a privation of goodness. Had not sin been acted even in that very *Garden* where *Marriage* was instituted, that sacred yoke had never been burdensome. O that our God would be pleased to make us again so like unto himself, that our love might be tyed up in the bond of peace! We who by nature are fuller of imperfections than those that are our *Lords*, should then be freed from the blame of *disquietness*. God hath so honoured our *Sex*, that he hath called his *Church* by the name of a *Woman*; and not only so, but also of a *Wife*: for so the Angel said to St. *John*: Come hither; I will shew thee the *Bride*, the *Lambs Wife*. Rev. 21. 9. Of that *Woman*, of that *Wife* of my God, must I learn the duty which I owe to my *Husband*. To him must I submit myself, as unto the *Lord*; because the *Husband* is the head of the *Wife*, even as *Christ* is the head of the *Church*; Eph. 5. 22, 23. Him I must love: to him I must be subject in every thing. I must care how to please him: Eph. 5. 24. I must reverence him: Eph. 5. 33. I must obey him, as *Sara* obeyed *Abraham*, calling him *Lord*: 1 Pet. 3. 6. I must be instructed by him: 1 Cor. 14. 35.

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I must not depart from him, 1 Cor. 7. 10. but must be discreet and chaste; a keeper at home; good and obedient unto him; that the word of God be not blasphemed: Tit. 2. 5. To him indeed I must submit myself as unto the Lord: but this submission must not be servile; for it must be only so as it is fit in the Lord: Col. 3. 18. Him I must love, for he is my self: To him I must be subject, as the inferiour parts are unto the head. I must care how to please him both for the performance of my duty, and for the quietness and content which will ensue upon it. I must reverence him, for he is my superior: I must obey him, for he is my Lord: I must be instructed by him; for, he is my Teacher: I must not depart from him, because the power which formerly I had over myself, is resigned up to his will and pleasure. 1 Cor. 7. 4. I must be discreet, because I am a Wife: chaste, because I must be a loyal Wife: a keeper at home, because a House-wife: good and obedient, that the word of God be not blasphemed. Submission is required, joyned with love, to avoid anger and contention; for Solomon hath decreed that, *It is better to dwell in the Wilderness, then with a contentious and an angry Woman*: Prov. 21. 19. Subjection and Reverence are Arguments of a meek and quiet Spirit, which in the sight of God is of great price: 1 Pet. 3. 4. for a clamorous Woman is styled foolish: Prov. 9. 13. Obedience is due to those that are our Instructors: seeing therefore our Sex is guilty of Ignorance, we are commanded to learn in silence, with all subjection; 1 Tim. 2. 11. for if we are wise in our own conceits, the wise man saith, *there is more hope*

hope of a fool, then of such: Prov. 26. 12. Discretion is also required in our Sex; for long ago did Solomon say, *As a Jewel of gold in a Swines Nose, so is a fair Woman which is without discretion*: Prov. 11. 22. Certainly those who submit to their Husbands, who love them, are subject to them, careful to please them, reverence them, obey them, are willing to be instructed by them, depart not from them, and are truly discreet, conscience will preserve them chaste, civility will keep them at home, and Religion will make them good. O that our ways were made so direct, that we might keep these statutes! Psal. 119. 5. When I consider of this bond which unites me to my Husband, how can I choose but bless my God for his Ordinance. When I look upon the pledges of our mutual love, those Children which God doth send for our comfort, how can I choose but magnifie his blessing? Though many are the infirmities of a Woman; many duties belong to a Wife; many cares and pangs belong to a Mother; yet our infirmities are often redressed by Marriage; our duties are our delight, being guided and comforted by our careful Lords: and our cares and pangs are richly rewarded in our obedient Children. O how gracious is our God unto us, who governeth us by those who are made our selves: and to increase our love and obedience to our Husbands, giveth us the lively resemblance of both in our tender offspring! These Children whom I would have obedient unto me, do put me in mind of that obedience which I owe to my Husband: and much more of that which all of us owe to our bountiful God. That sacred tie of holy Wedlock putteth me in mind
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of the infinite love of Christ to his Church. He hath blessed me with the first, and shall I not labour to be a worthy and a thankful partaker of his love in the last? The first I enjoy, though I deserve it not: the last I am offered; yet zealously and religiously enough I embrace it not. If I neglect my love and duty to my Husband, I cannot expect the love of Christ. Alas by Sex I am frail; and not willing to obey: by pains I am froward, and not fit for advice: by sin I am haughty, and not apt for submission. Nature enclineth us to love; but unless that love be regulated by Religion, it often either is sullied with impurity, or degenerateth into hatred. O what shall I provide to answer my God, when he shall strictly examine me concerning my duty first to himself, next to him whom he hath made my Lord; and lastly to them who are my tender and parcelled self? Certainly obedient enough I cannot be to God, dutiful enough I can scarcely be to my Husband: loving and careful enough I can hardly be of my Children. All of us fail in something or other; and I fear that I am the weakest of all. Every sin displeaseth my God: O what shall I do to appease his wrath? Wherewithal shall I come before the Lord, and bow myself before the high God? Shall I come before him with Burnt offerings; with calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten thousand Rivers of Oyl? Shall I give my first born for my transgressions: the fruit of my body for the sin of my soul? Mic. 6. 6, 7. Alas he desireth not sacrifice: he delighteth not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart he will not despise;

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spife; Psal. 51. 16, 17. To my Lord therefore will I hasten, whom I have *offended*: to my God will I address my self, whom I have displeased by my manifold neglects: and instead of *Rivers* of Oyl, I will swim unto him in *Rivers* of my *Tears*. My *heart* I will teach to *groan* so loud, that it shall be heard to *Heaven*. Each *Tear* which I shed shall proceed from a *Heart* so humbly sorrowful; that they shall seem to have the faces of *Angels* in reflection; and I will pray that those *Tears* may be accepted by the *Angel* of the *Covenant*: Mal. 3. 1. If through my indiscretion contentions have arisen between my *Head* and the *Members*, I will meekly justify the words of the *King Solomon*; and not only resemble; but have even the same to which he compareth me: I will have a *continual dropping* in a very rainy day: Prov. 27. 15. Mine *Eyes* shall drop, and my *Heart* shall drop; and from them both shall issue as it were water and blood, that with my *Tears* I may wash the *Sacrifice* of my *God*; and my *Heart* may be made an accepted offering. Yet shall not the *Rain* descend onely, and the *floods* come, but the *Winds* also shall blow: Mat. 7. 25. From mine *Eyes* shall the *Rain* descend, and the *floods* of my *Tears* shall come; and then from my *heart* the *winds* shall blow. From my *heart* I will send out sighs of sorrow, and the *Lord* shall be in the wind: 1 Kings 19. 11. And with that wind shall be an *Earth-quake*; my enlivened *Earth* shall quake with fear of the *Judgments* of my *God*: so the *Lord* shall be likewise in the *Earth-quake*. And with that *Earthquake* shall be *Fire*; even the *Fire* of *Love* and *Zeal* together: so the

Lord

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Lord shall be in that Fire : 1 Kings 19. 12. And with that Fire shall be a still small voice ; and unto the Lord shall that voice be directed ; for to him will I look , and pray and say,

The Prayer.

Almighty Lord, everlasting Father, who hast been pleased to vouchsafe me the blessings of this life, and to give me my desires both in a *Husband* and *Children* : be pleased to give me a thankful *Heart* for these thy Mercies. It is thy goodness and not my Merit, that I have received from thee these blessings of thy bounty. Justly, O most justly, mightest thou at once deprive me of these *Comforts*, because I have neglected my Obedience to the one, and my Care of the other. Humbly, O my God, and with a bleeding heart, I confess my failings, and am sorry for mine offences : Lord be gracious to me thy servant. It is thy hand alone which hath preserved me from the foul offences which many commit : for without thy protection by nature I am no better then that strange woman who forsaketh the guide of her youth, and forgetteth the Covenant of her God: Pro. 2. 17. By nature I am carnally worse by far then were *Abolab* and *Abolibab* spiritually, who committed whoredoms in their youth : Ezek. 23. 3. Lord make me ever acknowledg this thy protection ; and testifie my thankfulness in my industrious care to perform my duties. Be thou still the protector and the gracious defender oth of me and mine. Bless him whom thou hast set over me ; and grant that he may dwell with me according

me; and grant that he may dwell with me according to knowledge, that so we being heirs together of the grace of life, our prayers may not be hindered: 1 Pet. 3. 7. As thou hast made me a fruitful vine by the walls of his house, Ps. 128. 3. so make me endeavour to be fruitful in good works, and increase in the knowledge of thee my God: Col. 1. 10. Let those Olive branches about my table, Ps. 128. 3. be every one of them like a green Olive in the house of thee, O my God; and trust in thy mercy for ever and ever, Ps. 52. 8. Make me to my husband a prudent wife, Prov. 19. 14. as sent from thee, that he may rejoyce with me the wife of his youth: Ch. 5. 18. To this purpose, set a watch, O Lord, before my mouth, and keep the door of my lips; Ps. 141. 3. Make me a gracious woman retaining honour, Prov. 11. 16. that I may be a crown to my husband, chap. 12. 4. a wise woman, labouring to build up my house, and family, chap. 14. 1. and a vertuous woman, chap. 31. 10. fearing thee, vers. 30. Hear me, O my God, and grant me my petitions, for the worthiness of him who is an indulgent husband to his Spouse the Church, even Jesus Christ, my onely Lord and Saviour. Amen.

The Tenth Subject.

Tears of an Aged Woman.

The Soliloquy.

The EJACULATION.

Psal. 5. 1, 2.

Give ear to my words, O Lord ; consider my meditation :

*Hearken unto the voice of my cry , my King ,
and my God ; for unto thee will I pray .*

THe days of our age are threescore years and ten ;
(saith David) and if by reason of strength they
be fourscore years , yet is their strength , labour and sor-
row ; for it is soon cut off , and we flee away : Pl. 90. 10.
Lord , how true didst thou speak by the mouth of
that Prophet ! True I find it , who have now ac-
complished the number of so many years . My
strength is labour , not because of any pains which
I take , but onely by reason of the pains which I
suffer . Age hath been always freed from work ,
because it suffereth more in a languishing weak-
ness , than the young and lusty do in their travels .
From twenty and five years old and upward , the Le-
vites were required to wait upon the service of the
Tabernacle of the congregation , Numb. 8. 24. And
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from the age of fifty years, they were to cease waiting upon the service thereof, and to serve no more; v. 25. God will have the best of our time, yea all for his service. But, alas, the custom is too common among us to serve our selves at least until fifty; and it may be then, or not so soon, we think upon God. But why should we not rather render the years of our strength to the God of our strength? Psal. 43. 2. The fault which I complain of, is too frequent among others; but can I excuse my self from the guilt thereof? I now begin to think upon the service of my God, when through age I am no more able to serve my self. Every thing disturbeth and tormenteth my aged limbs; even my very apparel becometh a burden. O why do people so fondly desire to live to be aged? Have the gray hairs delight, or the parched and dried body any pleasure? Alas, no: I find it hath not. This, this is the time which the Preacher speaketh of: Now the sun, and the light, and the moon, and the stars are darkened, and the clouds return after the rain: Eccl. 12. 2. The beauty of the countenance which shined like the Sun, the skie-coloured eyes; the apples of those eyes which sparkled like the Stars, are grown dim and obscure. The eye-lids are filled with waters like a swollen cloud, labouring in the delivery of its mournful burden. Pleasures, and delights, and joys, and merriments, have now with-drawn the lustre of their glory: and pains, and dolours, and griefs, and sadness, have benighted my feeble and crazy body. Now the keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they are

few, and those that look out of the windows be darkened; vers. 3. My knees, which were the supporters of this walking dust, begin to crackle, and tremble under their oppressing burden. Mine arms and hands have forgotten their steadfastness, and quake and faint in the execution of their just commands. The teeth which prepared the meat for the stomach, are fled away from their narrow chambers, and left the open doors, the hollow gums in trust to mock my desires. Those eyes which once could dazzle the spectators, and sat proudly in their thrones, darting their rays upon their desired objects, have now the curtains of age drawn over their flames, and the veil of antiquity eclipseth their glory. Now the doors are shut in the streets, and the sound of the grinding is low, and here is rising up at the voice of the bird, and the daughters of musick are brought low: vers. 4. My feet are afflicted with lameness, that they cannot any longer carry me into the streets. The sound of the grinding, the desire of food, the sharpness of the appetite is abated and grown low. The birds of the night, the thieves and the robbers awake me out of my slumbers; and sometime my careful thoughts present to my fantasie a fear of their entrance, which causeth me to watch when there is no necessity. The daughters of musick, the tongue that was so nimble, and the lips that were so active, and the voice that was so melodious, have forgotten the songs and sonnets of youth. Now I am afraid of that which is high, and fears are in the way: and the Almond-tree flourisheth; and the grasshopper is a burden; and desire faileth: vers. 5.

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When I attempt to walk, the dimness of mine eyes doth multiply the objects, and maketh me believe that I must climb over mountains. The weakness of my feeling perswadeth my feet that the smallest stones are mighty hills. Every bush in the way that shooteth up its twigs, appeareth like the ragged teeth of a devouring sawe. The *Almond-tree flourisheth*; the early, watchful Almond-tree, which forwardly produceth its fruits in the prime of the year: my cares increase, and cause me to walk betimes in the mornings. My weakness accounteth the leaping of a grasshopper upon my furrowed skin, like the weight of a burden that would crush me to the earth: and the desire of youthful delights is fled from my remembrance. *The silver cord is loosed; and the golden bowle is broken; and the pitcher is broken at the fountain; and the wheel is broken at the cistern:* vers. 6. The tongue is grown silent, which was wont to sing like the silver trumpets; the strength of the loins hath submitted to age: the brain which was kept in the bowle of the skull, is dried up in the pan which so carefully preserved it. The very gall is broken, and separated from the liver the fountain of blood; and the whole body is readily prepared for the sepulchre.

Thus hath my God spared me so long, until I am even weary of this his mercy: for in my youth, I was not so fearful to be snatched from my pleasures, as now I have a longing to be released of my pains. *My flesh and my skin are made old; and my bones are broken:* Lam. 3. 4. Such years have seldom known the issue of Adam, without the society of weaknesses and sorrows.

The eyes of Israel were dim for age, so that he could not see; Gen. 48. 10. *Abijah* the Prophet could not see, for his eyes were set, by reason of age; 1 King. 14. 4. *Asa* in the time of his old age was diseased in his feet, ch. 15. 23. Thus we that are ancient are subject to as many infirmities as we have lived years; and each part of our bodies is ready to torment us with several aches. Now I stand in need of a *Job*, whose comforts may uphold me as I am falling; and that he may strengthen my feeble knees: Job 4. 4. O how I want some charitable person, who could strengthen my weak hands, and confirm these feeble joints! Is. 35. 3. Aged I am; feeble I am: I have that which *Solomon* calleth the beauty of age; I have the gray head, Prov. 20. 29. But what beauty is there in these silver hairs, unless I have Religion springing in my heart? The hoary head is a crown of glory: yet not unless it be found in the way of righteousness: chap. 16. 31. The Israelites were commanded to rise up before the hoary head; and to honour the face of the old: Lev. 19. 32. but surely the Lord intended not, that reverence should be given so much to the age, as to the goodness of the person who was thus to be respected. As we that are aged have more experience through the multitude of our years, than the young and lusty inhabitants of the earth, so should we be instructors of them in goodness and vertue. As we do somewhat resemble our God in the number of our days, so should we strive to be holy as he is holy; 1 Pet. 1. 16. who is the ancient of days: Dan. 7. 9. I can speak the Chronicles of times that are past, and report the various occurrences, which happened in my youth;

youth; but do I strive therein to set forth the goodness and mercies of him that hath spared me so long to publish his praises? *Job* saith, that *With the ancient is wisdom, and in length of days understanding*; *Job* 12. 12. Thus indeed it should be, but do I verifie those words of *Job*? The Prophet complaineth that *gray hairs were here and there upon Israel, yet he had no knowledge*; *Hos.* 7. 9. Great men are not always wise; neither do the aged alwayes understand judgement: *Job* 32. 9. That is only true wisdom, which maketh us resemble the Prophet *David*, who understood more than the ancients, because he kept the precepts of the most High: *Pf.* 119. 100. As for other wisdom, it hath no value in comparison of this; for of such it is that *Job* speaketh, when he saith, *God removeth away the speech of the trusty, and taketh away the understanding of the aged*; *Job* 12. 20. It is that wisdom alone, it is that understanding only that *David* had, which causeth both the gift and the blessing of antiquity. *Let thine heart keep my commandments*: (saith the Lord by King *Solomon*) *for length of days and long life, and peace shall they add unto thee*: *Prov.* 3. 1, 2. This is that true wisdom indeed, which hath length of days in her right hand, and in her left hand riches and honour; *vers.* 16. Such aged people as these were they whom God promised at the restauration of *Jerusalem*, when he said, *there shall yet old men and old women dwell in the streets of Jerusalem; and every man with his staff in his hand for very age*: *Zech.* 8. 4. Such as these doubtlesse were they, of whom *Eliphaz* boasted to *Job* in his distress, when he said, *with us are both the gray headed, and very aged men, much*

elder than thy father; Job 12. 10. Thus I read of the wisely ancient; but am I one of those who have wisdom and understanding? Is my zeal as much inflamed with the love of my God, as my body hath abated of its youthful heat? Long enough have I lived to be acquainted with the precepts and commandments of the most high, and to teach the younger by a religious example. How many in all these clusters, these heaps of years, have I advantaged in the way of godliness? How many have I endeavoured to reclaim from wickedness? What judgements of God upon sinful miscreants have I observed in my time? What use have I made of them for mine own humiliation? How often have I discoursed of them to the younger people, that so they might be affrighted from the perverseness of their evil ways? I can remember trifles which happened even in my childhood; but did I ever observe the goodness, and the tender mercies of my Maker? My numerous years command me now to be an adviser of youth. Every one honoureth the hoary hairs, but if there be as well a frost in the conscience, as snow upon the head, wherein do I excel the very heaps of soil which are cast out from our dwellings? The dusty monuments of those our Ancestours, which in their declining columns nod towards the earth, do as gravely teach the certainty of our end, as these skars and wrinkles of age in my shrivelled skin. The less I enjoy of a radical moisture, the sooner shall I become the sport of the winds, and be blown about in misty ashes. My multiplied days are but the increase of my sins, unless I can make
each

each line in my face a corrector of vice; that people may imagine, that they were placed there as much by my holy anger at offenders, as by the continued account of my flying minutes. Most powerful was that exhortation of the valiant *Joshua*, when, being old and stricken in years, *Jos. 23. 2.* he put the Israelites in mind of the mercies of God. Most prevalent was the Rhetorick of the Doctor of the Gentiles, when (though, as himself saith, he might be much bold in Christ to enjoin *Philemon* what which was convenient, yet) for loves sake he rather besought him, being such a one as *Paul* the aged. *Philem. vers. 8. 9.* Were I such a one as was *Joshua* or *Paul*, my death might be lamented when I shall be carried to my grave. When the great confusion was to come upon *Jerusalem* for her many rebellions, it was not to be the least of their punishments, that God would take away from them the prudent, and the ancient, *II. 3. 2.* Because the people turned not unto him that did smite them, neither did they seek the Lord of hosts; chap. 9. 13. Therefore (saith the Prophet) the Lord will cut off from Israel head and tail, branch and root in one day, *vers. 14.* The ancient and honourable he is the head, and the Prophet that teacheth the law is the tail. *vers. 15.* Nine years do number me among the ancient of our times; but do my vertues rank me with those that are truly honourable. Those who have well deserved in the time of their lives, are embalmed with tears at their sad and doleful interments; but shall I be lamented at my funeral obsequies? Peradventure I may; for some may remember that I have been open-handed to the

poor and indigent: some that I have visited the sick and infirm. But what of that? These might appear to others as acts of charity, and yet by some sinister intent which I might harbour in my bosom, they may be charged to mine account for hainous offences by the All-seeing God. That good which I perform to any of my neighbours, ought to be done only in obedience to my Lord. I must therefore be careful, that both my acts and intents be truly good. If I do no good, even in the neglect of good I am guilty of evil. If I serve not my God, I rob the Saints upon earth; *Psalm* 16. 3. and I eat and drink those creatures of his, which might relieve his thankful and obedient servants. Whatsoever I have, I do not create it, I only receive it: so I must necessarily acknowledge it not mine, but Gods. If I imploy not his gifts for the advantage of his glory, I do but borrow that which I intend not to restore: so though my God needs not my thanks, yet needs he must punish me for mine unthankfulness. What then shall I do? Have I lived thus long at the bounty of my God, and am I now to begin to be thankful to my God? Old I am, and (as *Isaac* said to *Esau*) I know not the day of my death; *Gen.* 27. 20. I must therefore so provide for my death, as if this moment were the period of my life. The young may die, the old must die: So teach me, O Lord, to number my days, that I may apply my heart unto wisdom; *P.* 90. 12. O that I were as good as I am aged! Many that are younger in years than my self, are elder by far in goodness and vertue. But why have I been so slothful, so negligent in the

the affairs of heaven? Must age be honoured? Why then do I not strive to honour him who ever was, even before the foundations of the earth were laid? I must not be received into the quire of Saints, for the number of my years; nor can I come thither, unless my soul be more innocent than the whiteness of my head would seem to resemble. Mine age should truly be reckoned from my conversion. Numbers of years do but draw me nearer to my with-drawing chamber; but numbers of vertues may bring me nearer unto heaven. By the multiplying of my minutes, I have but for a time prevented the longing worms. I cannot satisfy for my sins, though I should continue as long as the world shall endure. Yet if I could, it were folly in me to expect much longer continuance upon earth. I am travelling to the grave. Near it I am. *The years are now come, wherein I must say, I have no pleasure in them;* Eccl. 12. 1. Every age hath sins which attend it. Though some have forsaken me, yet others are apt to succeed in their rooms; hardly would they be so soon in my grave, and be buried in my repentance. The more low we aged people do stoop towards our mother, through the decay of nature, for the most part we grow the more covetous of that which is digged from the earth. But why should we who are ancient, be so desirous of money? This is not providence, but ungrounded covetousness. A little will serve us for that little time we can stay upon the earth. But to prevent this sin, my bending to the earth shall put me in mind of the dust whence I came; and viewing the base original

ginal of my flesh, I will labour to serve the father of spirits; Heb. 12. 9. *All things will I account but loss and dung, that I may win my Jesus;* Phil. 3. 8. He sitteth inthroned in the new Jerusalem, the very streets whereof are the purest gold; Rev. 21. 21. "O my God, shut me out no longer from those eternal riches. I cannot chuse but offend thee while I remain upon earth: for his sake therefore who died on the cross, make haste to receive me into that heavenly paradise. O how sick, methinks, I grow of this wretched world! My limbs would willingly yield to mortality, and lie down in the bed of a silent grave. O that the time were come, when I shall say to corruption, thou art my father, and to the worms, ye are my mother, and my sisters; Job 17. 14. When Ishmael was an hundred thirty and seven years old, he gave up the ghost, and died, and was gathered to his fathers; Gen. 25. 17. Isaac gave up the ghost, and died, and was gathered to his people, being old and full of days; chap. 35. 29. Abraham gave up the ghost, and died in a good old age; an old man full of years; and was gathered to his people: chap. 25. 8. Gideon the son of Jeash, died in a good old age; Judg. 8. 32. David died in a good old age, full of days, riches and honour; 1 Chr. 29. 28. Sarah was an hundred twenty and seven years old when she died in Kirjath arba, Gen. 23. 1, 2. These, and thousands of others who lived great and good ages, lay down in the dust; and their spirits were carried by Angels into the kingdom of happiness, the city of my God: why then should not I endeavour to follow them to life? Die I must; but when, or where, or how,

how, I cannot determine. Yet sure I am, that if I live the life of the righteous, I shall *die their death*; Num. 23. 10. and receive their reward. As near as I am to my longest home, I am not assured what death I shall die; neither by what disease, nor with what torments or ease. Jacob was afraid that *his gray hairs should be brought down with sorrow to the grave*, Gen. 42. 38. When David gave Solomon a charge concerning Joab, he commanded him, saying, *Let not his hoary head go down to the grave in peace*, 1 King. 2. 6. Concerning Shimei he likewise charged him, saying, *His hoary head bring thou down to the grave with blood*, vers. 9. The rebellious Israelites were threatened for their disobedience, that *the Lord should bring a nation against them, which should not regard the person of the old, nor shew favour to the young*; Deut. 25. 49, 50. I have no more priviledge nor prerogative then they, unless I can prove that I am better then they. Nay more, the manner, or the kind of death, though never so tormenting, is far from satisfying for the smallest offence. My death may be troublesome and full of misery; and yet my doom may be full of horror. O what shall I do, what shall I do to escape that sentence of wrath, which can never be recalled? The more years I have lived, the more sins I have committed. The words of the old Patriarch do more properly belong unto me, than they did unto him: *Few and evil have the days of the years of my life been.*, Gen. 47. 9. O what a world of crimes is my soul oppressed with! What shall I do to pacifie my God, against whom my sins and offences have been committed?

Nothing

Nothing but blood can satisfy for my scarlet crimes; and no blood can appease him, but the blood of his Son; and no share can I have in that most precious blood, unless I seriously and faithfully repent me of my sins. Lord, though I may say with the Eunuch, *Behold I am a dry tree*, Isa. 56. 3. yet it is in thy power, as well to draw water out of the driest tree, as the obdurate rocks: O my God, I desire to offer thee both mine eyes full of tears, and a heart full of groans. If all that little moisture which is left in my body, could possibly be converted into one tear of timely and acceptable repentance, even that tear, O God, would I readily offer thee. "Lord, I grieve in my very soul for the pollutions of my soul; and am seriously and heartily offended at my self for offending thee. Accept, O God, the throbs of my fainting heart; and be reconciled unto me in the blood of thy son. O Lord, I sigh: O Lord, I grieve. My heart panteth, my bowels yearn, and my very soul languisheth and pineth to receive the assurance of thy favour. I will lie at the pool of *Bethesda*, as he did who was diseased near forty years; Joh 5. 5. I will lie at the gate of thy mercy, O Jesus, and there will I weep, and grieve, and lament, and call, and cry for mercy at thy hands, O blessed Redeemer: and my Petitions I will tender in all humility and devotion, praying, and saying,

The Prayer.

Merciful Lord God, who didst promise to *carry the house of Jacob from the belly and the womb, even to old age; and hoary hairs. Isa. 46. 3, 4.* despise not the humble sute of thine aged and feeble servant. My many years, I must confess, I have spent in vanity; and scarce one minute of them have I devoted to thy service, as I ought to have done. Every day have I offended thee, and every hour have I been disobedient to thy laws. My child-hood hath been full of folly, my youth of stubbornness, my riper years have been apt to wantonness, and mine old and aged days to coverousness and impenitency. Thou mightest long since in thy justice, have destroyed me in my sins; and have given me a portion in the land of darkness. But now, O Father, since thou hast spared me so long, do not condemn me at the last. Let the heavy heart, and the trembling tongue, and the shaking hands, and the most sorrowful soul of an humble Convert, find favour in thine eyes. With thy mercy, O Lord, strengthen my weak hands, support my feeble knees, Job 4. 4. comfort my drooping heart; and say unto my soul, I am thy salvation: Psal. 35. 3. Lord make me to know mine end, and the measure of my days, that I may know how frail I am; Psal. 39. 4. Mine age is nothing before thee, vers. 5. for thou art from everlasting, Psal. 93. 2. and thy years shall not fail; Psal. 102. 27. O be thou reconciled un-

to me through the Passion of my Redeemer; for when thou art angry, all our days are gone; we bring our years to an end as a tale that is told: Psal. 90. 9. O cast me not off in this time of old age: forsake me not, now my strength faileth me; Psal. 71. 9. Though the heavens and the earth shall wax old as doth a garment, and they that dwell therein shall die; yet thy salvation shall be for ever, and thy righteousness shall not be abolished; Isa. 51. 6. O send out thy light and thy truth to lead me, Psal. 43. 3. now I am old and gray-headed; Psal. 71. 18. O my staff, Psal. 23. 4. and thou who art the only rock of strength, Psal. 62. 7. forsake me not. Thou hast commanded our children to hearken to their fathers that begat them, and not to despise their mothers when they are old; Prov. 23. 22. O my heavenly Father, do thou make me thy child by grace and adoption, that I may hearken unto thee; and never despise or forsake thy commandments. Make me always remember thy works, O Lord, and call to mind thy wonders of old time; Psal. 77. 11. Give me grace to be in behaviour as becometh holiness, Tit. 2. 3. not given to the vices which commonly delude the ancient and decrepit; but that I may be a teacher of the things that are good. Peaceable, O my Father, let me come to my grave in a full age, like as a shock of corn cometh in, in his season; Job 5. 26. By the course of nature, I am ready to go the way of all the earth; 1 King. 2. 2. My breath and my strength almost are spent; my days are near extinct and now the grave is ready for me: Job 17. 1. Do thou, O my God, prepare me for thy self. With thee I long and desire to live. To thee I desire to sing praises with

with the glorified Saints in thy Celestial Paradise. O free me from the burden of the flesh, and the fetters of sin, and grant, that when I shall render thee an account of my years, I may behold thy face with comfort and joy. Let me with desire attend the time of my change, and the hopeful expectation of a happy resurrection. Come, O my God, and free me from the bondage of sin and corruption, that I may sit at thy right hand for ever and ever. Hear me, O Father, and grant my Petitions, through the meritorious death of the *Lord of life*, even *Jesus Christ* my only Mediator and Redeemer. Amen.

The Eleventh SUBJECT.

Tears of a Barren Woman.

The Soliloquy.

The EJACULATION.

Psal. 5. 1, 2.

Give ear to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God, for unto thee will I pray.

WHEN God had created *Adam* and *Eve*, he blessed them, and said, *Be fruitful, and multiply, and replenish the earth*; Gen. 1. 28. This was a blessing in the time of innocence; but did it

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it remain a blessing after the fall ? Yes doubtless ; for long after the breach of the first Commandment, the Psalmist determined, that *Children are an heritage of the Lord ; and the fruit of the womb is his reward : Psal. 127. 3.* Yet, though it remaineth a blessing, it is not without the society of a punishment : for so the Lord said unto the woman, *I will greatly multiply thy sorrow and thy conception ; in sorrow shalt thou bring forth children : Gen. 3. 16.* This sorrow is an effect of sin, and not a sorrow for sin. Yet surely it hath something in it above, or beside a punishment for the first offence : for neither is the sorrow in it self a sin, as is always that which is only worldly, which beginneth, continueth, and endeth in grief : nor doth this sorrow conclude in either sin, or shame, or grief ; but (as our Saviour saith) *As soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world ; Joh. 16. 21.* The pain is a remembrancer of original corruption, but the issue is a continuance of the blessing in Paradise. This pain I am freed from whilest I continue barren ; but then I want the blessing, and the joy which accompanieth the pain. But why do I complain ? Why do I disturb my self for want of that which might become my tormentor ? All children are not blessed : all are not elected to be heirs of salvation. *Many indeed are called, but few are chosen ; Mar. 20. 16.* Doubtless Cain and Ham, and Esau, and Judas, and many millions besides, did cost their mothers many bitter throws, and torments, and cryes ; yet reaped not their parents that joy which others have received. Is it not
then

then better for me to content my self with this state which I am in ; than to be the mother of a child, which might be a fire-brand of hell? All are not chosen to be *vessels unto honour*, 2 Tim. 2. 21. The way to destruction is a beaten road. My torments would be greater (were I the mother of a child) for fear that my child should dishonour my God ; than they could be with bringing that child into the world. The cares of parents are full of trembling and disquietness, always suspecting ill accidents or diseases ; or (which is worse) a *second death*: Rev. 21. 8. to befall their issues. From these I am freed whilst I continue fruitless ; and I enjoy the society of a husband, without the disturbance of children. But yet, me thinks, I rest not satisfied ; for barrenness was ever accounted a reproach ; therefore *Elizabeth* upon her conception said, *Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men*; Luk. 1. 25. Thus when *Hagar* had conceived by *Abram*, her *Mistress Sarai* was despised in her eyes; Gen. 16. 4. But alas, what's this? A little reproach it may be among men ; but such as cannot continue long : not longer, at most, than my life shall last ; and then it will cease, or at least not trouble me. Surely it is not so contemptible in the eyes of my God ; for if so it were, then *Job* would not put it as a mark of the wicked, that *He evil intreateth the barren that beareth not*, Job 24. 21. And yet I suspect, that some grievous sin is the cause of mine affliction ; for barrenness hath been often sent as a curse, and fruitfulness as a blessing. How happy was the wife
of

of *Terah* in her faithful son *Abraham*! How happy was *Jochebed* in her meek son *Moses*! How happy was *Elizabeth* in *John the Baptist*! But how most happy of all was the *Virgin Mary* in her holy child *Jesus*; pronounced so by her Cofin *Elizabeth*, who said unto her, *Blessed art thou among women, and blessed is the fruit of thy womb!* Luk. 1. 42. This blessing, me thinks, I seriously long for, though I cannot expect a child of such excellency as was *Abraham*, or *Moses*, or *John the Baptist*. But why do I thus disturb my self about that which is not in my power to amend or alter? Fruitfulness hath not always been a token of mercy: sometimes it hath spoken the wrath of the Almighty. *Bathsheba* indeed was free from barrenness, 2 Sam. 11. 5. but her child by King *David* was the spurious issue of a defiled bed. Such sinister practices have been the faults of divers, who have rather chosen to dishonour God, than to be despised by men. But this remedy would prove far worse than the disease, if I should seek to be pregnant by the ways of wickedness. Thus to become a mother, I should dishonour my husband, and (which is infinitely worse) my Lord and my God. Thus should I disclaim the protection of God my Father; and the love of mine indulgent husband; and all in a wicked and lustful curiosity to take away my reproach among men. Yea, thus by endeavouring to salve my credit, I should more deeply wound it: and to avoid a contempt for what I cannot help, I should be branded with infamy, which I could never wipe off. Conscience, and obedience to the laws of my God, forbid the thought

of

of so dangerous a cure : loyalty and affection to my husband deny it : love and desire of vertue chide it ; yea, and care of my good name doth plainly prohibit it. I had rather continue for a time a reproached *Elizabeth*, than be a lustful *Bathsheba* to be the wife of a King. It lieth in the power of him who is omnipotent to make me (if he pleaseth) a joyful mother. I will not despair while I live upon the earth, because I know that my God is powerful who dwelleth in heaven. This barrenness may peradventure be sent me in mercy, although so heavily I take it for a judgement. It may be I should fail in the duty of patience in the time of my travel ; or of love and care in the education of my children : or I might be too fondly guilty of doting on them, and so idolatrously rob my God of his honour, to confer it wickedly on the issue of my loins. Moreover, who knoweth what times of trouble may come upon the land ; or what destruction and desolation may be sent upon my country. If persecution or war should inforce me to flee, I can the better escape, now I am free from children. For this very cause, my blessed Redeemer, foretelling the destruction of the city of *Jerusalem*, said unto the women, *Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children : For behold the days are coming, in the which they shall say, Blessed are the barren, and the womb that never bare, and the paps that never gave suck ; Luk. 23. 28, 29.* So this barrenness may bring content, in that it freeth me from cares and various perturbations ; although (if it might seem good in the eyes of my God) most willing-

willingly would I imbrace the trouble, that I might increase his Kingdom. I will resolve howsoever, to submit my self to the great disposer; and will hope, that it may be his pleasure to send me my desires. Time was when the Gentiles knew not God; which made the Psalmist so magnifie God for his mercies to Israel, when he said, *He sheweth his word unto Jacob; his statutes and his judgements unto Israel: He hath not dealt so with any nation; neither hath the heathen knowledge of his law: Psal. 147. 19, 20.* Then had the Gentiles a spiritual barrenness, for they were barren of Religion; and yet the Prophet comforteth them, saying, *Sing, O barren, thou that didst not bear: break forth into singing, and cry aloud thou that didst not travel with child; for more are the children of the desolate, than the children of the married wife, saith the Lord; Isa. 54. 1.* This Prophecie is fulfilled to the joy and rejoicing of my self, and many millions more: for the song doth no longer run in the phrase of the Psalmist, *In Judah is God known; his name is great in Israel: In Salem also is his tabernacle, and his dwelling-place in Sion; Psal. 76. 1, 2.* No, no: he who was the glory of the people Israel, did come to be a light to lighten the Gentiles, Luk. 2. 32. Thus the Gentiles which had not been a people, were called to be the people of the most high God: *She who had not been beloved, did through his mercy become the beloved of God: Rom. 9. 25.* and she that was barren through ignorance and infidelity, grew the faithful of the most High. Why should I then give over my hopes? He who made a fruitful church even of the heathen which knew him not,

not, can (if he pleaseth) make me a fruitful mother of children, Isa. 54. 3. Her maker is her husband; the Lord of hosts is his name: and her redeemer is the holy one of Israel, the God of the whole earth shall he be called, vers. 5. I am one of the members of that Church which hath Christ to her husband: I will therefore never despair either of his power or mercy. I dare not repine as Rachel did, when she bare Jacob no children, and envied her sister. I dare not say to my husband as she did to hers, Give me children, or else I die; Gen. 30. 1. lest his anger should be kindled against me, and he should answer me as Jacob did her, and say, Am I in God's stead, who hath withheld from thee the fruit of the womb? vers. 2. I know it is God who giveth, and I know it is God who withholdeth these mercies. I dare not be too inquisitive into a reason in nature, lest I dishonour him who is the God of nature. I may, and I will desire this blessing at the hands of him who giveth liberally, and upbraideth not; Jam. 1. 5. Yet lest my Petitions should be empty, if they rise not with tears, I will weep for my sins which have caused his displeasure: and yet I will weep, in hope that he will be reconciled unto me. Of every judgement, I must find the cause in the wickedness of my self. I want the comfort and content of children, because I my self have been a child disobedient to my God. But I will bewail my sins, and bemoan my condition: and although he cannot be ignorant of my fervent desires, yet I will lay open to him the grief of my heart. Isaac intreated him for his wife, because she was barren; and he was intreated of him, and Rebekah

Rebekah his wife conceived: Gen. 25. 21. And she had two children which struggled together in their mothers womb, vers. 22. At the prayer of Elisha the good Shunamitish woman conceived, and bare a son at that very season that Elisha had said unto her, according to the time of life, 2 King. 4. 17. Faithful Abraham prayed unto the Lord, and the Lord healed Abimelech, and his wife, and his maid-servants, and they bare children: for the Lord had first closed up all the wombs of the house of Abimelech, because of Sarah Abrahams wife; Gen. 20. 17, 18. The Lord did promise unto Israel upon obedience, saying, There shall nothing cast their young, nor be barren in thy land; Exod. 23. 26. Another promise was made unto them by God himself; when he said, It shall come to pass, if ye hearken to these judgements and do them, Deut. 7. 12. Thou shalt be blessed above all people: there shall not be male, or female barren among you, or among your cattel; ver. 14. Again, they were promised by the mouth of Moses, saying, It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all the commandments which I command thee this day; chap. 28. 1. the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee; vers. 11. But I have not such an Isaac to intreat for me, as Rebekah had; nor such an Elisha as the Shunamitess had; nor such an Abraham as Abimelech had. What then? I have the promise of my God, if I be a true Israelite indeed, such a one as Nathaniel was, in whom there is no guile, Joh. 1. 47. If I obey my God.
and

and hearken to his judgements, and do them: If I hearken diligently unto the voice of the Lord my God to observe, and to do all the Commandments which he commandeth me to do; then I may expect the blessing which was promised unto *Israel*. The Promises of God are made upon conditions; and my petitions to God must be likewise upon conditions, when I beg of him but temporal blessings. His blessings descend not, unless they be called down by my religious obedience: nor may I pray for the blessings which concern this life, but with this condition, *If they may stand with his pleasure*. In his power it is to grant the sute, which so earnestly I make: I wish it may be his pleasure to fulfil my desires. Barren *Sarai* was promised a son, and *Isaac* was born, Gen. 21. 2, 3. Though *Zacharias* and *Elizabeth* were stricken in years, and *Elizabeth* was barren, Luk. 1. 7. yet they were blessed with *John the Baptist*, vers. 57. Though *Leah* was hated by reason of her barrenness, yet we read that the Lord did open her womb; Gen. 29. 31. God remembered *Rachel*, and hearkened unto her, and opened her womb; and she conceived, and bare a son, and said, *God hath taken away my reproach*: chap. 30. 22, 23. The wife of *Manoah* the Danite was barren; Judg. 13. 2. yet the Angel of the Lord appeared unto her, and said unto her, *Behold now thou art barren, and bearest not; but thou shalt conceive, and bear a son*; vers. 3. *And the woman bare a son, and called his name Sampson*; and the child grew, and the Lord blessed him: vers. 24. Barren *Hannah* was in bitterness of soul for want of a child; 1 Sam. 1. 10. when *Peninnah* her fruitful rival provoked her sore to

make her fret, because the Lord had shut up her womb: vers. 6. and she had a son, whom she named Samuel: vers. 20. Thus may God, if he please, look upon my reproach; and send me a child, which I may dedicate to his service. I will therefore follow the steps of Hannah the devout: I will weep with her, and I will fast with her; and with her will I pour out my soul before the Lord; vers. 15. Who knoweth but my tears may prevail, through the merits of my Redeemer; and my sobs and sighs may draw down a blessing? On my knees therefore will I go unto the Lord, and get me unto my Lord right humbly; Psal. 30. 8. I will weep and pray, and mourn and pray, and sigh and pray; and praying I will say.

The Prayer.

HEAVENLY King, Father of mercies, *thou who tookest me out of my mothers womb; Ps. 71. 5. but hast denyed unto me the fruit of mine; vouchsafe to look upon the reproach of thy servant. I know that my sins do stop the current of thy mercies: but it is thine honour that thou art a forgiver of offences. Forgive my sins the cause of thy curse; and heal the barrenness of thy despised hand-maid. O Lord of hosts, if thou wilt indeed look upon the affliction of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid a man-child; then I will give him unto thee all the days of his life; 1 Sam. I. 11. Thou knowest that I am a*
woman

woman of a sorrowful spirit; and out of the abundance of my complaint and grief, vers. 16. do I pray unto thee. Send me, I beseech thee, a *Samuel*, even such a child as I have asked of thee (if it may stand with the pleasure of thee, my Lord and King) that may bring honour unto thee, and comfort unto thy petitioner. I shall never be satisfied; Prov. 30. 15. until thou hearest my supplications. Either grant my desires, or arm me with patience; that in all things I may serve thee with quietness and content. *The earth* thou hast made to bring forth fruit of her self; Matth. 4. 28. and it is as easie for thee to bless me with increase. But if thou hast otherwise determined in thy secret will, howsoever grant that I may never conceive wickedness in my heart; Act. 5. 4. to whom thou deniest the conception of a Child. Let not lust conceive in me, lest it bring forth sin; and sin when it is finished bring forth death; Jam. 1. 15. Say unto my heart, as effectually as once thou didst unto the fig-tree, let no such fruit grow on thee henceforth for ever; Mat. 21. 19. but let me always produce the fruits of the spirit, Gal. 5. 22. against which thine Apostle assureth me that there is no law; vers. 23. Let this thy chastening yield unto me the peaceable fruit of righteousness; Heb. 12. 11. since I am exercised therein: so shall I willingly submit to thy pleasure, and beseech thee to grant me comfort and joy in that blessed Son of a happy woman, even Jesus Christ, my only Lord and Saviour. Amen.

The Twelfth SUBJECT.

Tears of a child bearing Woman.

1. *At the time when she beginneth to fall in Travel.*
2. *After her Delivery.*

I. Her Tears when she beginneth to fall in Travel.

The Soliloquy, consisting of three Parts, viz.

1. *The cause of the sorrow, and the confidence of the sorrowing.*
2. *The greatness of the pangs, hazards and fears of a travelling woman.*
3. *Consolation and comfort for a woman in the bitterness of her travel.*

The first part of the Soliloquy, treating of the cause of the sorrow, and the confidence of the sorrowing.

The EJACULATION.

Psal. 5 1, 2.

Give ear to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

WHen David confessed his actual crimes, he forgot not the guilt of original corruption; and

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and therefore he professed, saying, *Behold I was shapen in iniquity, and in sin did my mother conceive me*; vers. 5. By the corruption of nature, even Saint Paul himself was not without *sin that dwelled in him*; Rom. 7. 17. *That which is born of the flesh is flesh*, Joh. 3. 6. as my Saviour himself did tell Nicodemus; and this flesh concludeth us all to be carnal, and sold under sin; Rom. 7. 14. This original stain is the ground of all our actual impieties: justly therefore is the birth of a child accompanied with the torments and sorrows of the mother, lest women should forget the taste of the Apple. *I will greatly multiply thy sorrow and thy conception*, (saith the Lord unto Eve) *in sorrow thou shalt bring forth children*; Gen. 3. 16. O this heavy chastisement doth now approach, to make me sensible of my sinful beginning. As I caused the tears to flow from the eys of my groaning mother; so now even in mine eys do they likewise arise, through the pangs which do seise on me by reason of my Babe. Lord, what a trembling possesseth every joint of me! and when I hope for ease by changing my seat, or lying on my couch, or attempting to walk, even in every place doth the sharpness of the pain increase its strength: and though I multiply my cries, yet mine anguish ceaseth not. O what miserable perplexities are we weak and sinful women involved in! We who can worst endure, are most afflicted: and although our tempers and constitutions conclude us weaker by far than our husbands; yet our sorrows do greatly exceed their sufferances. Certainly we suffer more, because we were first in the first offence: and for our for-

wardness both to consult with the Serpent, and to tempt the Man, our portion is the greater in pangs and throws. We are driven to such extremities, that either we must be tormented in our issue, or else reproached for our barrenness. Surely had *Eve* but been sensible of the least smart of a travelling woman, she would have continued in integrity, for fear of the punishment. Our first Parents were threatned but with *dying the death in the day they did eat of the tree of knowledge*; Gen. 2. 17. but I, methinks, do find that that curse is increased; for death will not come without the society of pains. There is something of that punishment in the pains, which prepare us for the intertainment of death; something in the very instant of the souls departure; and yet, unless our merciful Redeemer take pity upon us, the greatest of all will be in a second death. Of the first pains, I am now made most accurately sensible: in the second, I must agree with the children of *Eve*: but from the last, I have an assured hope that my God will deliver me. Oh, my pains, my pains grow stronger and stronger: "What shall I do? Strengthen me, "O Jesus, and enable me to suffer with constancy and patience, what I must endure for a "child. *Elizabeth* was not come to the hour of torment, when *hiding her self for five months together*, Luk. 1. 24. she rejoiced, and said, *Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men*, vers. 25. Yet are these pangs more desirable than the reproach of barrenness; not for themselves, but for their happy event. Barrenness produceth
shame.

shame and discontent : but fruitfulness produceth sorrow with comfort. The barren desire what they partake not of: the fruitful may have content in that which causeth their torments. By us the kingdom of heaven is increased : by them the world seemeth ready to expire. But whence doth this fruitfulness accrew unto us ? If it were onely and meerly from our selves , then I suppose that none would be barren. If it be a blessing sent from God , I wonder at the wicked ; for the Psalmist saith, *They are full of children , and they leave the rest for their babes :* Psal. 17. 14. But I need not wonder, if I either consider the foregoing words, where the Prophet saith, *They have their portion in this life :* or if I remember that it is in the power of God even from them to produce some *vessels of honour.* Israel was threatned by Moses, saying, *It shall come to pass , if thou wilt not hearken unto the voice of the Lord thy God ;* Deut. 28. 15. that *curst shall be the fruit of thy body :* vers. 18. O how full of horror assuredly was this to the women of Israel , that those children should be sentenced to eternal weeping, for whom their mothers had cryed in the anguish of their births ! Such , O such there are, and always shall be , even to the end of the world , as shall draw tears from the eys of the weaker Parent , both in the extremity of the throws, and in the fear of their destruction. Surely such wicked children as those, if any, shall have cause to expostulate , as did the patient Job, and cry , *Why died I not from the womb ? Why did I not give up the ghost when I came out of the belly ?* Job 3. 11. *Why did the knees prevent me ; or why the breasts that I should suck ?* vers. 12.

Wherefore hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me: chap. 10. 18. Or they may say as once did the Prophet Jeremiab, Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed; Jer. 20. 14. Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad; vers. 15. And let that man be as the cities which the Lord overthrew, and repented not: and let him bear the cry in the morning, and the shouting at noontide; vers. 16. Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me; vers. 17. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame; vers. 18. But I will hope better things of mine, and beseech my God that it may be like unto Paul, who speaketh of himself, saying, God did separate me from my mothers womb, and called me by his grace, to reveal his son in me, &c. Gal. 1. 15. vers. 16.

Oh, my pains grow sharper and sharper, and are strong remembrancers of the pollution even of conception. But there is a conception as well spiritual as carnal: I must therefore examine whether the womb of my heart hath not conceived sin; for these pangs arise not without foregoing wickedness. The hypocrites, saith Job, do conceive mischief; Job. 15. 35. The enemies of the Church, saith the Prophet Isaiah, shall conceive chaff; Is. 33. 11. If therefore with the hypocrites, I have conceived mischief; chap. 59. 4. I fear that with them too, I have brought forth vanity,

nity, and my belly hath prepared deceit. If with the sinful Jews, I have not called for justice, nor pleaded for truth: if I have trusted in vanity, and have spoken lyes; then I fear that with them too, I have conceived mischief; and brought forth iniquity. If with the enemies of the Church, I have conceived chaff; then I fear, with them too, I have brought forth stubble, and I may just'y suspect, that my breath, as fire, shall devour it; Pl. 7. 14. If, with the ungodly, I have travelled with iniquity, and have conceived mischief; then I fear, that with them to, I have brought forth falsehood. Thus if I have joined with the hypocrites, if with the enemies of the church, if with the sinful Jews, if with the ungodly, or if I have trusted in vanity; what then can I look for, but that having conceived all kind of abominations, I should (with the wicked man) travel with pain all my days? Job 15. 20. Thus, I must confess, I have been forward in the conception of all manner of evil; and the production hath been even as quick as the thought. I may say of my self, as the Mid-wives said once to angry King Pharaoh concerning the Hebrew women, I have been lively, and have been delivered of my grievous crimes ere any midwife came in unto me; Exod. 1. 19. I have been both, father and mother, and midwife and nurse, and every thing else, to bring the abortive brats of impiety into the world. What now can I expect therefore, but that I should die in anguish, and that my child which I g, with should be at once both mine issue and my destroyer? But I will hope for better, and I will pray for better; for I have a good and a merciful God, in whom I will trust. To him I will fly both

for remission, comfort and succour. I know that he is offended with the sinful Progeny of my corrupted heart : but to appease him , I will *destroy them all* , as the Mid-wives were commanded to do by the *Hebrew-males* ; Exod. 1. 16. I will gain happiness , by such an execution as was required upon the *daughter of Babylon* : for I will take them and dash them , both the great and the *little ones against the stones* ; Psal. 137. 9. Or if that will not destroy them, I will use them as the Almighty did the *chariots and the host of Pharaoh* ; I will *cast them into the sea* , and the *depths of the sea shall cover them* ; Exod. 15. 4, 5. The sea shall be my tears , in which I will sink them so deep , (even the horse and his rider ; vers. 1. the heart that hath conceived , and the sin that hath been born) that they shall never rise again. Or if this yet will not suffice , I will use them as the Lord did the *chosen Captains of the King* , I will *drown them in the red sea* ; vers. 4. even in the blood of my blessed Redeemer , where they shall be sunk so deep , that it shall be quite forgotten that ever they were. Thus shall my God be appeased , and shall visit me in love ; so that I shall not need to fear when my throws increate, because I will depend on the *rock of my salvation*. I will resolve with confidence and a settled mind , that *although he slay me, yet will I put my trust in his mercy* ; Joh 13. 15. and I am assured that he will send me a happy issue to my trials and afflictions.

2. The second Part of the Soliloquy, treating of the greatness of the pangs, hazards, and fears of a travelling woman.

Saint John in the *Apocalyps* telleth us, that There appeared a great wonder in heaven; a woman clothed with the Sun, and the Moon was under her feet; and upon her head was a crown of twelve stars; Rev. 12. 1. And she being with child; cryed, travelling in birth; and pained to be delivered: ver. 2. That woman is the Church, stiled a woman, both because she is fruitful; and by reason of her subjection to Christ her husband. The Moon is under her feet; the pomp and prosperity of the world is placed far beneath her affections. Her crown of stars is the twelve Apostles. This woman, this Church is with child: she conceiveth by Faith; she cryeth out in her Devotions; she is pained in her Sorrows and several Afflictions; and she is delivered when her children are received into Glory. If Saint John did liken her pangs unto the pinching thron of a travelling woman; it must needs be imagined that her pains were grievous. Oh I feel, I feel what her torments were resembled unto. Such pains do now begin to seize on me; as the greatest in the world have been described by these. Such were threatened to Judah: Shall not sorrows take thee as a woman in travel? Jer. 13. 11. Such to Lebanon: O inhabitant of Lebanon, that makest thy nests in the Cedars, how gracious shalt thou be when pangs come upon thee, the pain

pain as of a woman in travel? chap. 12. 23. Such to Babylon: Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty: Isa. 13. 6. Therefore shall all hands be faint, and every mans heart shall melt; vers. 7. And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travelleth; vers. 8. Such to Moab: Kerioth is taken, and the strong holds are surprised, and the mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs; Jer. 48. 41. Such to Edom: The heart of the mighty men of Edom shall be as the heart of a woman in her pangs; chap. 49. 22. Such to Ephraim: The iniquity of Ephraim is bound up, his sin is hid: the form of a travelling woman shall come upon him; Hos. 13. 12, 13. And such to the ungodly: our Saviour shall come in the clouds: When they shall say, Peace and safety: then sudden destruction cometh upon them, as travel upon a woman with child: and they shall not escape. Such as these were inflicted on those Kings that were assembled, and passed by the city of the great King on the north sides of the mountain of holiness. ~~From which hold upon them there~~ and pain as of a woman in travel; Psal. 48. 6. Such on Sion: We have heard the same thereof, our hands were feeble: anguish hath taken hold of us; and pain as of a woman in travel; Jer. 6. 24. And again: I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth. Her first birth is the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Wo is me now, for my soul is wearied because of murderers; chap. 5. 31. Such on Damascus: Damascus is waxed

waxed feeble, and turneth her self to flee, and fear hath seised on her: anguish and sorrows have taken her, as a woman in travel; chap. 49. 24. Such on the King of Babylon: Every one of the people of the north shall be put in array like a man to battell against thee, O daughter of Babylon; chap. 50. 42. The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travel; vers. 43. Such on the Prophet Isaiah, bewailing the captivity of the people: My loins are filled with pain, pangs have taken hold upon me, as the pangs of a woman that travelleth: I was bowed down at the hearing of it; I was dismayed at the seeing of it; Is. 21. 3. And such on the people of God, when they were carried into captivity: Lord, in trouble have I visited thee; they poured out a prayer when thy chastening was upon them, chap. 26. 16. Like as a woman with child, that draweth near the time of her delivery, is in pain, and cryeth out in her pangs; so have we been in thy sight, O Lord: vers. 17. O these sorrows, these pangs and pains, this faintness of hands, this melting of heart, this anguish, this weariness of soul, this feebleness, this turning to flee, this pain of the loins, this bowing down, this dismay, and this crying out in pangs is now my portion. Deep shall I drink of this cup of trembling; Isa. 51. 17. it is already at my mouth: I quiver and quake at the bitterness thereof. Fain would I delay it: fain would I forget that I must endure it. I shift from place to place, from seat to seat: I wring my hands, I tremble in my cold and fainting sweats. Fain would I buy it off, and be contented to offer the service even of my

my whole life, but to be freed from those calamities which begin to fall on me. My heart is sore pained within me, and the terrors of death are fallen upon me; *Psat. 55. 4.* Fearfulness and trembling are come upon me, and borrow hath almost overwhelmed me; *vers. 5.* I cannot forget how the wife of Phinehas the son of Eli, being near to be delivered, when she heard the sad tidings that the ark of God was taken, and that her husband and her father in law were dead, she bowed her self, and travelled, for her pains came upon her; *1 Sam. 4. 19.* she travelled, was delivered and died. I cannot forget, how Rachel journeying from Bethel, when there was but a little way to come to Ephrath, travelled, and had hard labour; *Gen. 35. 16.* And though when she had hard labour, the mid-wife said unto her, Fear not, thou shalt have this son also; *ver. 17.* and she had her son, and called him Ben-oni, the son of her sorrow: but his father called him Benjamin; *vers. 18.* the son of his right hand: yet she died. The remembrance of those that died in child-birth increaseth my fears, and addeth to mine affliction. I am so dismayed between the pangs which I suffer, and the suspicion of death which possesseth my soul, that I am I know not how divided and forlorn. One while I resolve to submit to my God: another while I suspect that I shall not possibly endure the severity of my tortures. My tears are many; my pangs increase, and double and treble themselves upon me. One O is not enough to cry, but, as if my short life were only to be employed in accents of sorrow, I lengthen my acclamations and I cry *ooooo, &c.* as if my pains wax the lesser, when I make my complaints

complaints either louder, or longer. Sometimes my pangs are so thick and so violent, that I have not time to fear: and sometimes again my fear is so great, that I have not leisure to mind the pangs I endure. The body suffers, and the mind labours; and all is in a kind of destruction and confusion. Sometimes I fear that I am yielding up the ghost; and then a pull, a tugg, a throw commands me to forget my fear, and set my self to endure. Sometimes I fear lest my child should not come right, or not be rightly shaped, or not be perfectly limbed: and then a throw again maketh me lay aside my fears. In the depth of my sufferances, I am almost bereft of my senses, with the violence of the pain: and at times of intermission I am half distracted with these doubts and fears. Sometimes I think of the *man that was lame from his mothers womb*, and was fain to be carried; *whom they laid daily at the gate of the temple, which was called Beautiful, to ask alms of them that entred into the temple*; Act. 3. 2. and then I am jealous that either my child may be a cripple, or else a beggar. At other times I think of the *man at Lystra, impotent in his feet, who was likewise a cripple from his mothers womb, and had never walked*; chap. 14. 8. and presently I fear that mine may be so too. Again, sometimes my anxious thoughts fix upon the *man who was blind from his birth*; Joh. 9. 1. sometimes on him who was blind and dumb; Mat. 12. 22. sometimes on him who was deaf, and had an impediment in his speech; Mark 7. 32. and then I suspect, that my infant may be so too. But why, O why do I harbour such thoughts, or utter such cryes of distrust? Why

Why do I embrace such suspicions and fears of the death of my self, or of impotency of my child? If I despair of ease, I forget my comforter. If I submit not to his pleasure, I deny him to be my God. If I repine at my sufferances, I add unto the cause, and so I multiply mine iniquities. I cannot deny that my God is *omniscient*: I may not deny that my God is *omnipotent*: I would not deny that my God is *compassionate*. Since then I do know that he knoweth my miseries, and that he hath power to release me whensoever he pleaseth, it is my duty to hope in his mercy and tender compassion. If I fear my death, I condemn my life, and publish to the world my neglect of preparation. If I have not laid up in store against the hour of my departure, especially seeing I do know, that many have died in the extremity of their throws, it will plainly appear, that I either cared not for heaven, or dreaded not hell. If I fear too much that my child may fail in a due proportion, or too vainly distrust that it may come imperfect, I dishonour my God who shaped it in my womb. It is not of mine own fashioning, it was *fearfully and wonderfully made* by my maker; Plal. 139. 14. I must therefore content my self with what he hath allotted me. If the shape be perfect, the greater must be my thanks: if it prove imperfect, the greater must be my patience: in all I must be sure to give glory unto God. My service to him hath been weak and imperfect: he may therefore shape my child according to my service. If so he should do, I cannot resist it, I must not repine at it. I will resolve therefore, by the assistance of his grace, that

that although my cries may be loud, yet they shall not be sinful: they may express my sufferances, but not any impatience. I will fear to die, when I think only of my desert: but I will desire to die, when I faithfully rely upon the merits of my Redeemer, and desire that *this mortal may put on immortality*; 1 Cor. 15. 54. I know that some children have been born imperfect; but what I my self do not fashion, I will never repine at. Had I made it my self, it would have been monstrously deformed: for my very best and most accurate actions are full of imperfections. If therefore it shall have too much, or too little, yet it will be too much for me to sin by murmuring. Lord arm me with patience to suffer what thou pleasest, with faith and hope to go when thou callest, and with joy and thanks to receive what thou givest.

3. The third part of the Soliloquy, administering consolation and comfort to a woman in the bitterness of her travel.

THe blessed Apostle, comforting the Corinthians, speaketh to the souls of all the Elect; when he saith, *There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to bear it.* O gracious promise! O heavenly mercy! Be just,
O my

O my God, in the performance: be speedy in my deliverance. I faint, I die. How long, Lord, how long shall I cry? These afflictions seem to exceed the power of a mortal woman to bear, or her patience to endure. O, what shall I do? What shall I do? I cry, *I roar for the very disquietness of my heart*; Psal. 38. 8. But hath not God promised to hear my cry, and to help me? Hath he not commanded me to *call upon him in the day of trouble*, and then promised that *he will deliver me, and I shall glorifie him*? Ps. 50. 15. Now, O now is the time for the fulfilling of his promise. This, this is the day of my trouble: *My spirit is waxed faint*; Ps. 143. 7. my friends are disturbed: all eys here pity me, and weep for my sufferances, and grieve that they cannot ease me. But what shall I do? Shall I despair of his mercy, who hath promised me deliverance? O no, I may not, I dare not, I will not. The Lord God *shall be my hope*; Ps. 71. 5. *he who hath been my trust from my youth*: vers. 6. By him have I been holden up from the womb: *he it is who took me out of my mothers bowels*, and may deliver me of mine infant: *my praise shall therefore be ever of him*. I cannot chuse but think that Tamar had pangs as great as mine can be, when she laboured of the twins; Gen. 38. 27. I cannot chuse but imagine, that Rebekah suffered as much as I do, when Esau and Jacob struggled in her womb; ch. 25. 22. If these were freed from their pains, and delivered of their children, why should I complain so much of my torments, and forget what greater I have justly merited? Should I live a thousand years in one continued and most bitter throw, yet

yet would it not be comparable to a minute of sufferance in the infernal flames: and yet eterniry of those have I wickedly merited, although I feel them not. Seeing then that my God is so good, as not only to send me here less torment than I deserve, but also to assure me of an escape from those infernal horrors, why should I repine at these lesser sufferances? Sometimes I find a comfortable intermission: my pangs are not constant and continued: I have times to breathe, and provide for the next. Surely he who sometimes refresheth me with respite and cessation, doth intend that in any pain I should rely upon his mercy. *Let him therefore be glorified, and he shall appear to my joy; Isa. 66. 5. Shall he bring to the birth, and not cause to bring forth? Shall I cause to bring forth, and shut the womb, saith the Lord God? vers. 9.* There is comfort in his promises: there is ease in his mercy. I must wait the time of his pleasure; and then shall I have the content he hath promised his chosen. My pangs may endure for a while, but they shall not continue long. This chastisement is sent to put me in mind, that *Adam was not deceived; but the woman being deceived was in the transgression; 1 Tim. 2. 14.* Yet to my comfort, let me likewise remember that the Apostle addeth, *Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.* By child-bearing is meant the plunges which I am in, as well as the cares of education, and the rest of the duties to which we are obliged. Do thou, O my Jesus, strengthen my faith in the assurance of thy merits: renew my love and my charity, both to my

my Maker, and my Neighbour: Sanctifie me, O blessed Spirit, that I may *continue in holiness*; and give me patience, that I may endure with sobriety and peace what I must go thorow. The time may come, that this child may *bleſs the womb that bare it, and theſe parts which my God may ſpare to give ſuck unto it*; Luk. 11. 27. His will muſt be fulfilled, and my will muſt ſubmit. If he ſpare my life, I will render him thanks: if he give me my child, I will dedicate it to his ſervice: but if it be his pleaſure, through this tribulation to end my days; then I know and am, aſſured, that he will *wipe away all tears from mine eyes*; Rev. 21. 4. Then he will bring me to his heavenly throne, where ſhall be *no more death, neither ſorrow, nor crying, neither ſhall there be any more pain*; for the former things ſhall be *paſſed away*.

The Prayer.

O my Lord, and my God, my heavenly Father, my merciful Jeſus; thou who haſt *filled my belly with thine hidden treaſure*; Pſ. 17. 14. and now haſt brought me to hope and depend, in the miſt of mine anguiſh, upon thy wonted mercies: bow down thine ear, and hearken to the cryes of a pained woman. *Unto thee, O Lord, do I cry; thou art my refuge, and my portion in the land of the living. Attend therefore unto my cry, for I am brought very low*; Pſal. 142. 5, 6. *Conſider mine affliction, and deliver me; for I do not forget*

forget thy law; Ps. 119. 153. I am poor and sorrowful: let thy salvation, O God, set me up on high; Ps. 69. 29. I am feeble and sore smitten, I roar by reason of the disquietness of my heart; Ps. 38. 8. All my desire is before thee; and my groaning is not hid from thee; vers. 9. In thee I trust, who art the living God, who art the Saviour of all, especially of them that believe; 1 Tim. 4. 10. I love thee, O Lord my strength: thou art my rock and my fortress, my strength in whom I trust, my buckler, the horn of my salvation and my high tower: Ps. 18. 1, 2. O save me now in this heavy visitation, and deliver thy servant; Psal. 7. 1. Hear me, O Lord, in this day of trouble: thy name, O God of Jacob, defend me. Send me help from thy sanctuary, and strengthen me out of Sion: Psal. 20. 1, 2. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted: Ps. 25. 16. The troubles of my heart are enlarged: O bring thou me out of my distresses; vers. 17. Look upon mine affliction and my pain; and forgive all my sins; vers. 18. O keep my soul, and deliver me: let me not be confounded, for I put my trust in thee: vers. 20. In thee alone do I put my trust, let me never be put to confusion: But deliver me in thy righteousness and cause me to escape: incline thine ear unto me, and save me: Ps. 71. 1, 2. Be pleased, O Lord, to deliver me: O Lord make haste to help me, Ps. 40. 13. Give a happy end to these my torments, that I may enjoy the fruit of my womb for which I suffer them. O Lord in mercy (if it may stand with thine eternal decree) preserve both my life, and the life of mine issue. Arme me with patience to undergo these pangs: and in the end, give me comfort in what thou

thou shalt send me. If otherwise thou hast determined to end my life by these heavy torments, O my sweet and merciful Jesus, receive me into thy bosom; that I may pass from misery to eternal happiness. Hear, Lord, and have mercy both upon me and mine; and grant my petitions, for the worthiness of that most merciful, and most blessed Son of a woman, thine onely begotten, *Jesus Christ my Lord and onely Saviour. Amen.*

2. *Tears of a Woman after her delivery from the pains of Child-birth.*

The Soliloquy.

The EJACULATION.

Psal. 5. 1, 2.

Give ear to my words, O Lord; consider my meditation:

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

A Woman, when she is in travel, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more her anguish, for joy that a man is born into the world; Joh. 16. 21. O how truly doth my heavenly Jesus describe both his mercy and my comfort. I
who

who ere-while was full of anguish and tears, am now with comfort brought again to my bed. I who had almost despaired of mercy, in the midst of my sufferances have found a deliverer. Me thinks I could weep, because I wept so much; and grieve, because my cries did savour of distrust. Many tears did I shed, through the anguish which I suffered: but have I none left of sorrow for offending in my pangs? I will beg for pardon at the hands of him who sent me this ease: and then I will thank him for his bounty in sending me this child. Pretty Infant, the beginning of his cries was the end of mine: and the beginning of his trouble was the end of my labour. O how did I long to see him whom I now imbrace! How did I wish to be delivered of him whom yet again I receive! He is parted from my womb, to be carried in mine arms; and he who before was the burden of my bowels, now is made the delight of mine eyes. Now with a greater comfort I hope (than the first sinner imbraced the first that ever was born) I may rejoice and say, *I have gotten a man from the Lord*; Gen. 4. 1. True it is, that I might call him a *Jabez*, because I bare him with sorrow; 1 Chr. 4. 9. I might name him *Ben-oni*, because he was the son of mine affliction and sorrows: but I will rather with *Jacob* call him *Benjamin*; Gen. 35. 18. the son of my right hand. O how gracious was my God unto me, in that he sent me a midwife to help me, neighbours to comfort me, a house to cover me, a fire to warm me, and now a bed to ease me! The mother of my Lord had not an house, but a stable only: for *there was no room*

room in the inn: Luk. 2. 7. Her holy child was laid but in a manger, whereas mine is in a cradle: yet I am wicked, I am sinful and unclean: yea and this babe is not born without original pollution. But I will beg of the Lord, that (with *Simeon*) I may take up my *Jesus* in mine arms; vers. 28. or rather in my heart: and I will beseech him, that as I desire to embrace him in my soul, so he will embrace me in the arms of his mercy. Methinks, when I remember how hardly the Israelites were used by the Egyptians, when the mid-wives were commanded to *slay the males*, *Exod. 1. 16*. I cannot chuse but tremble at the miseries of the women. It might seem a sin in them to desire sons, seeing they knew that their birth was but a step to their graves. Those merciful hands which brought them into the world, were commanded to be the executioners of the innocent babes. The women were to be as cruel in their murders, as the King was in his commands: and yet such bloody acts were to be called *executions*, and not stiled *murders*. They had a command to put in practice what was so horrid and barbarous: whereupon they were perplexed to think, that either they must disobey Authority, or else destroy those who had not offended. It is true, that if God had commanded it, the act had been righteous. *Abraham* not only may, but must be the Priest to sacrifice his son, his only son *Isaac*, *Gen. 22. 2*. when God requireth it. But if God forbid, let what man commandeth, we must be more ready to suffer, than to obey those commands. When we dare not do what we are unjustly commanded, we must dare to suffer what shall

shall be unjustly inflicted on us. O how grievously was *Jochebed* perplexed in her miseries, when, for fear lest her *Moses* should be slain according to the decree, she was inforced to expose him to *the brink of the river*! *Exod. 2. 3.* That child whom she could no longer hide, she was fain to cradle up in an *ark of bull-rushes*. Thus she who durst not keep her Infant, adventured upon a trade which she never had learned; but her Director was his Preserver. Surely the tears which she shed for fear of his death, did perswade the River to carry him alive: for she so bribed the Torrent with the drops from her eys, that it took more compassion than the heart of the Tyrant. One word of that King might have saved at once, both her sorrows and her fears. Methinks the very River might have taught him to melt for his cruelty: but where grace is wanting, every thing that should check the petulancy of sin, does but give vigour to the execution thereof. There was a sorrowful mother, weeping for fear of the death of him, who might peradventuro have cost her her life: and there was a child too crying, as if it had been either sensible of the cruelty of the savage Tyrant; or else struck with compassion for the tender mother. The cries of both were so loud and so just, that they pierced the clouds, and were heard up to heaven: and the daughter of the King was moved to save, what her father in his fury did seek to destroy. The child was found by *Pharaoh's* daughter, and ignorantly, as well as compassionately, she put him to nurse to his indulgent mother. O what cannot God do when he

O

decreeth

decreeth to act? His justice is severe and potent; but *his mercy* (which is over all his works; Pl. 145. 9.) is full of goodness and wonder. He who preserved *Moses*, hath saved this Infant, and I hope he hath chosen him for a vessel of honour. *Zacharias* was promised, that *he should have joy and gladness in John the Baptist*; Luk. 1. 14. I will hope for the like in this new-born babe; and I will beg of my Lord, that he may be beloved of him. Him I must magnifie for the deliverance of my self: and him I must thank, both for the shape and the life of my child. My womb might have proved the grave of mine Infant; and my self the sepulchre of a child unseen. I might have died in the birth of this which I embrace: and the little infant, ignorant of my cries, might unwittingly have been the destroyer of his mother. Or else I might have lived, and this child have died: so should the tears which I had shed through the extremity of my pangs, be seconded with more for the loss of my desires. In all these mercies I must look up to my Redeemer, and acknowledge him the Father and Donor of these blessings. I will therefore magnifie him for his goodnets, and praise him for his loving-kindness. I will give thanks unto the Lord, for he is gracious, because his mercy endureth for ever; Psal. 106. 1.

The Prayer.

O Merciful God, heavenly Father, who hast now most especially made known unto me, that thou art able to do exceeding abundantly above all

all that we ask or think; Eph. 3. 20. make me thankfully rejoice in the work of thy love, and thy tender mercy. Thy favours are great and wonderful, in sparing the life of my self and mine infant: in freeing me from my pangs, and him from the darkness of the silent womb. Thine, O Lord, is the power by which I am delivered: thine is the mercy by which I am safely returned unto my bed: thine is the work of the frame and fashion of this my babe: thine therefore shall be likewise the glory for ever and ever. Grant, blessed Father, that I may never forget thy goodness; but express my thankfulness in my new obedience. Make me careful in the performance of what service I promised thee in the extremity of mine anguish. As thou hast given me the fruit of my body to the joy of my heart; so give me the fruit of righteousness sown in peace; Jam. 3. 18. Give me the wisdom which is from above, that is full of good works without hypocrisie; vers. 17. Lord make me thy servant by grace, and make this child thy child by adoption and mercy. Give me comfort in his life, for the sorrows which I indured at his birth. Separate him from the womb; Gal. 1. 15. as thou didst Saint Paul, that he may be a chosen vessel of sanctification and honour. Teach me innocency and simplicity by the example of this infant; and make me hereafter teach him goodness and righteousness by the power of thy grace. Make us alwaies children in wickedness, but not in understanding; 1 Cor. 14. 20. that so, as new born babes we may desire the sincere milk of the word, that we may grow thereby; 1 Pet. 2. 2. Let thy son Christ be formed in

this little infant; *Gal. 4. 19.* that as it hath been preserved by thy power and providence in the first birth, so it may feel thy mercy and grace in the second. Lord give a blessing to whatsoever shall be used for the recovery of my strength, that I may alwaies praise thee both in prosperity and adversity. Give thy blessing to the means for the nourishment of this child. Give it strength, that it may live to receive the Seal of thy mercy in the *laver of Baptism*: and do thou be present with thy blessing, when the Sign shall be administred. O let it live (if it be thy blessed will) and grow up in wisdom and in stature, and in grace both with thee, and with men; *Luk. 2. 52.* that so I may magnifie thy Name, for making me an instrument to propagate the number of thine Elect, who am the weakest and the unworthiest of women. Increase thy Kingdom daily. Take pity upon all that suffer afflictions, especially on those women who are in labour of children. Give them comfort in the time of their miseries, ease from their torments, joy in their desired issue, and thankfulness for thy blessings. Lord grant, that both I and they may sing praises to thy Name for the greatness of our deliverances, and expresse our thanks in our godly lives; that when this painful life shall have an end, we may sing triumphantly in eternal glory, through Jesus Christ our only Lord and Saviour. *Amen.*

The

The Thirteenth SUBJECT.

Tears in the time of a general Pestilence.

The Soliloquy :

Consisting of six several Parts, and treating of,

1. Mourning by example, in a publick calamity.
2. Several causes of Gods visitations.
3. Sins especially the cause of the Pestilence.
4. Several examples of dreadful Pestilences.
5. Gods threatening before his visitation.
6. The duty of a Christian, decreeing both to whom, and for whom we ought to pray in the time of Pestilence.

The first part of the Soliloquy, treating of mourning by example, in a publick Calamity.

The EJACULATION.

Psal. 5. 1, 2.

Give ear to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

THe heart of the wise is in the house of mourning; (saith Solomon) but the heart of fools is in the house of mirth; Eccl. 7. 4. Is the heart then sometimes in a pilgrimage from the body? Or is the body required to visit the sick, yea though the

disease be infectious? Or are we always, by command, to imitate the Prophet, whose *tears were his meat day and night*? Plal. 42. 3. The heart indeed is often from home; and is least where it liveth, most where it loveth. The sick must be visited, or else my Saviour will complain, as he doth in the Gospel, saying, *I was sick, and ye visited me not*; Mat. 25. 43. *When Jobs three friends heard of the evil that was come upon him, they came every one from his own place; for they had made an appointment together to come to mourn with him, and to comfort him*: Job 2. 11. *So they sat down with him upon the ground, and mourned seven dayes and seven nights*; vers. 13. *When Elisha was fallen sick of his sickness wherewith he died, Joash the King of Israel came down unto him, and wept over his face, and said, O my father, my father, the charat of Israel, and the horsemen thereof*; 2 King. 13. 14. *When wicked King Joram went to be healed in Jezreel of the wounds which the Syrians had given him at Ramah: Ahaziah the son of Jehoram King of Judah went down to see him in Jezreel, because he was sick*; chap. 8. 29. Thus do I read of a holy Patient, visited by friendly mourners: a holy Prophet visited by a weeping King: a wicked King visited by another as wicked as himself. All these were visitors, or visited: but I do not find that the diseases were infectious. No: I must therefore imitate the best of them in my charity to others; but I may not forget charity to my self. Wilfully to run into apparent danger, is desperately to tempt the keeper of Israel. What shall I then do? The passing bells inform mine ears of the mortality of my neighbours; and yet
I can-

I cannot, I must not visit them. What (I say) shall I do? What course shall I take? Charity commandeth me, compassion hastneth me to the dying Christians; that by my advice, or at least by my prayers, I might express my commiseration. And yet, when I am just at my door provided, resolved, intended to go, even then mine own health, the health of my family, and (which is greater than all these) the fear of displeasing my gracious Protector bring me back again, and keep me at home. I would not be uncharitable, but I must not be desperate. Well then: I am resolved what I will do. I will (with Solomon) go to the houses of mourning, the houses of the visited, yet not in body, but in mind and in purse; I will pity them, and I will send relief unto them. I dare not go in person, but I will go in affection; and for my neighbours groaning under the evil of punishment, and for my self burdened with the evil of sin; I will feed upon my tears day and night. I must grieve for my self in particular; and yet I must not be so unkindly coverous, as to keep my tears only for my self. In publick calamities, those who shed no tears, may be justly suspected to have no bowels. I find my self not unapt to weep; for I am prompted to that by the weakness of my disposition. And yet I suspect my self; I am jealous of my self, that my tears do rather flow from my fear of infection, then from a fellow-feeling of the miseries which the infected suffer. To heighten therefore my mourning, and to justifie it by my compassion, I will propose to my self the examples of others, such as I find recorded in the Word of my God.

1. When the destruction of the Jews was near at hand, the Lord called upon them by the mouth of his Prophet, saying, *Consider ye, and call for the mourning women that they may come; and send for cunning women that they may come: Jer. 9. 17. And let them make haste, and take up a wailing for us, that our eies may run down with tears, and our eye-lids gush out with waters; veef. 18. for a voice of wailing is heard out of Zion, How are we spoiled, &c. veef. 19.* The women were commanded to hear the word of the Lord, and their ears to receive the word of his mouth: they were to teach their daughters wailing; and every one her neighbour lamentation; veef. 20. For death was come up into their windows, and entred into their pallaces; to cut off the children from without, and the young men from their streets; veef. 21. Even the carcases of men did fall as dung upon the field, and as the hand-ful after the harvest-man; and none did gather them: veef. 22. The case is now with us, as it was then with the Jews. Alas, how are we spoiled too! How is death come up into our windows by the infectious air! How do our children die, and our young men fall! Our children which know not the cause, and our young men that trusted in the strength of their youth! O how do the carcases of men fall as dung upon the open field, and as the hand ful after the harvest man; and yet there are none to gather them up! They perish without, because either there is not room enough left within doors for them; or not people alive to attend them in their sickness; or not people of strength enough to un-lock the doors; or not means for their sustenance if they enter in. Thus necessity driveth

driveth them into the fields; and there mortality seileth upon them, where no person is found to bury their bodies; no bearers to carry them to the surfeited earth; no friends to bewail the loss of their lives; and no Christians to cover them from their gazing spectators, the very fowls of the air, and the beasts of the field. What heart would not break? what eye would not weep? what soul would not lament for this sad visitation? *For these things (with Jeremiah) will I weep: mine eye, mine eye shall run down with water, because the comforter which should relieve our souls, is far from us; Lam. 1. 16.*

2. The Lord hath thrown down Jerusalem (saith the Prophet) and hath not pitied; and he hath caused their enemy to rejoice over them; he hath set up the horn of their adversary: Lam. 2. 17. Their hearts cryed unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apples of thine eyes cease; vers. 18. Arise, cry out in the night: in the beginning of the watches, pour out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children that faint in the top of every street; vers. 19. Even thus hath the Lord covered us also with a cloud in his anger, as then he did the daughter of Zion; and cast down from heaven unto the earth the beauty of our Israel; and remembered not his footstool in the day of his anger; vers. 1. An enemy destroyeth, and rejoiceth over us: but such an enemy it is, as neither can hear nor will spare. The very air which was created to cool the flames of our scorching hearts, is so poisoned with the infection, that the more

we make of it, the less we our selves are made by it: the closer we seat it even to and in our hearts, the nearer doth the infection approach our spirits. The corrupted air shall be therefore cleaned by the thick groans that shall fly from my heavy heart, and be purified with the thunder of my loudest cries. With Moab in the Prophecy, I will howl over Nebo, and over Medeba: in the streets let every one gird himself with sackcloth: on all their heads let there be baldness on the tops of our houses and in our streets, let every one howl, weeping abundantly; Isa. 15. 2, 3. for we are destroyed; for our little ones have caused a cry to be heard; Jer. 48. 4. Oh! our sucklings that cry for milk from the breast, suck in destruction when they expect their nourishment. For these things (with Jerusalem) I will weep sore in the night (in this night of a general affliction) my tears shall be on my cheeks, because among all our lovers there is none to comfort us; Lam. 1. 2.

3. At the final desolation of the house of Israel, the Prophet told them, that, *They that fled away of them should escape, and should be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity; Ezek. 7. 16. All hands should be feeble, and all knees should be weak as water; vers. 17. They should also gird themselves with sackcloth, and horror should cover them, and shame should be upon all their faces, and baldness upon their heads; vers. 18. Lord, What a time of mourning should here be! What a time of horror! Destruction is threatned; and whom destruction missed, mourning should overtake, feebleness should follow, weakness should pursue, and horror should cover,*

cover. Oh, that very time is come now upon us: that Propheſie is fulfilled in our *Israel*. Here is no ſword to ſlay us; no fiery Engines of a heliſh invention to murder us; no men to take us captives: but here is worſe, far worſe; here is the *Pestilence that walketh in darkneſs*, and the *deſtruction that waſteth at noon-day*; *Ps. 91. 6.* Here are Houſes not inhabited: Streets not trampled; Churches not frequented Sick not viſited Hungry not fed, Doors not opened, Bells not ceaſed, and Graves not ſatisfied. *Every houſe is ſhut up, that no man may come in; Iſa. 24. 10.* The horſe-leech hath here her two daughters, crying, Give, give; *Prov. 30. 15.* Here are three things not ſatisfied; yea, four things that ſa. not, *It is enough.* The hungry cry give, and the thirſty cry give, and the ſick cry give, and the grave cryeth give. The hungry pine, and therefore cry; the thirſty ſcorch, and therefore cry; the ſick want help, and therefore cry; but, O, the grave is daily fed, and yet it is daily hungry. The mouth thereof is opened, and it devoureth men; and yet for all that, it ſtill crieth for our return to the *dust as we were*; *Eccl. 12. 7.* The Mountains, the great Perſons eſcape not: the habitations of men are like the wi'derneſſes for beaſts, becauſe the inhabitants are burnt up with the fiery *Pestilence*. Therefore (with the Prophet) *for the mountains will I take up a weeping and wailing, and for the habitations of the wi'derneſs a lamentation; becauſe they are burnt up that none can paſs thorow them, neither can men hear the voice of the cattel; Jer. 9. 10.*

4. The houſe of *Israel* was commanded to ſeek the Lord: but they on the contrary are ſaid to have ſought

Iought Bethel, and to have entred into Gilgal, and
 to have passed to Beersheba; Amos 5. 4, 5. There-
 fore the Lord, the Lord of hosts, the Lord said thus :
*Wailing shall be in all streets, and they shall say in
 all high-waies, Alas, Alas: and they shall call the
 husband-man to mourning, and such as are skilful of
 lamentation to wailing; vers. 16. And in all vine-
 yards shall be wailing, for I will pass thorow thee,
 saith the Lord; vers. 17. Here is again a cloud
 of sorrows, a thick mist of groans: for the day
 of the Lord is darkness, and not light; vers. 18.*
 This cloud overcasteth us too, this mist choaketh
 us, this darkness blindeth us. Here is wailing in
 our streets, to dim our eies: here is the husband-
 man mourning, to stifle us with sorrow: and
 here is the mourning of the vine-yards, to cloud
 our souls. Our hearts. which should have been
 gladed with the fruit of the vine, *Psal. 104. 15.*
 are squeezed and pressed like the bunches of
 grapes. Our bellies, which should have been
 filled with the fruits of the earth, do cry in their
 emptiness, and wail with the husband-man. One
 wo courtereth another: one curse saluteth another.
 Our sickness is great, and yet our famine too is
 great; not that the earth hath forgotten to be
 fertile, but by reason that men are afraid to fur-
 nish us. *Pestilence* consumeth, and *hunger* crieth:
 thus the visited die, they know not of what; for
 sickness calleth, and hunger calleth, and want cal-
 leth, and sorrow calleth: all of them join in their
 hideous concord, in their horrid discord, and call
 for our ruine, and yell for our destruction. That
 heart which bleedeth not for such un-utterable
 sorrow, must needs be stone or steel: nay worse;
 for

for stones will weep, to complain with the clouds ; and steel will drop in a time of storms. Heart, if thou art a womans, break ; if thou art a Christians, lament : if thou art mine, bemoan the afflictions which dwell among my friends , and the blackness, which the faces of my neighbours have gathered; Joel 2. 6. I will (with David) put on sackcloth now , though for my very enemies which are sick, and humble my soul with fasting : Ps. 35. 13. and I will go heavily , as one that mourneth for his mother : vers. 14. With the Prophet Isaiah, I will bewail, with the weeping of Jazer, the vine of Shibmah : I will water thee with my tears , O Heshbon, and Elealeh ; Isa. 16. 9. Or with Jeremiah, Let mine eyes run down with tears night and day, and let them not cease ; for the virgin-daughter of this people is broken with a great breach, with a very grievous blow ; Jer. 14. 17.

5. The Prophet Ezekiel telleth the Israelites, that The time is come, the day draweth near : let not the buyer rejoice , nor the seller mourn ; for wrath is crme upon all the multitude thereof : Ezek. 7. 12. The King shall mourn , and the Prince shall be clothed with desolation ; and the hands of the people of the land shall be troubled ; vers. 27. O Israel, how great were thy pangs , when thus thou wert visited ! O how deep are our groans too in this day of our visitation ! The Israelites are dead , their torments are forgotten , but we live ; we live dying , we live to suffer , we live to die. To die said I ? O that death were sweet indeed , if it would come with a wish , if it would hasten its approach : it were sweeter then honey, and the honey comb ; Psal. 19. 10. What was formerly our dread,

is now our desire. What we posted from, we would now hasten unto, could but death yet grow so pitiful, so merciful as to *hear our desires*. But we cannot either die when we would, or how we would. We may not chuse either the time, or the manner of our death. See, see how it stares us in the face, and looks upon us in every passenger that crawleth by our doors, in every coffin that is carried by our windows. Die we must, but of what disease? By what means? If of Age, it is wellcome: if of a Consumption, it is kind. But what if of the Plague? What if of the Pestilence? Wo unto us, there is our fear: thence is our trembling. If that arrow be shot at us, we shall have no Preacher to pray by us, or to administer ghostly consolation unto us; no Friend to visit us; yea, and it may be, neither Physick to help us, nor Meat to strengthen us, no nor Servant to attend us. We may call, but none will dare approach to answer us: we may weep, but none will dare come to comfort us. This, this day is come upon us. *The buyer rejoiceth not*, fearing lest with his bargain, he purchase a disease. *The seller mourneth not*, hoping that though he lose by his bargain, yet his money will furnish him with things for necessity. Thus the wrath of God is come upon us, we are *cloathed with desolation*. This I feel; and yet I feel it not: I hear of it, but it cometh not yet upon me: it walketh by my doors, it beckneth to me in the streets, it knocketh at my habitation: and yet for all this, (blessed be my God) it is not yet entred. But who knoweth how soon that affrighting disease may force open my door, or creep in at my window, or
 peep

peep in at a key-hole, or sink in at a crevice ? The disease is general, but my sorrows shall be therefore as general. All others shall not weep, and my self alone rejoice. *The meat-offering and the drink-offering* (the participation of the holy Communion) through fear is cut off from the house of the Lord : *the Priests, the Lords Ministers do mourn ; Joel 1. 9. The land mourneth, and every one that dwelleth therein languisheth, with the beasts of the field, and with the fowls of the heavens ; Hos. 4. 3. Therefore (with Ezra) I will go into the chamber, and when I am come thither, I will eat no bread, nor drink water ; for I will mourn, because of the transgressions of us all ; Ezra 10. 6. Or (with Nehemiah) I will sit down and weep, and mourn certain days, and fast, and pray before the God of heaven ; Nehemiah 1. 4.*

6. The Lord God of hosts did threaten to touch the land of Israel, and it should melt, and all that dwelt therein should mourn : and it should rise up wholly like a flood, and be drowned as by the flood of Egypt ; Amos 9. 5. Thus hath he threatned us also, and hath he not brought it to pass ? See, see how the land melteth, yea, melteth like wax at the presence of the Lord, at the presence of the God of the whole earth ; Psal. 97. 5. Needs must the land (the hearts of the inhabitants of the land) melt at his presence, seeing the Apostle stileth him, a consuming fire, Heb. 12. 29. O how all do mourn that dwell in the land ! The Parents lament the sickness of the Child, the Wife of the Husband, the Servant of the Mistress : all mourn, all lament. It may now be truly said, that the whole land is drowned : for, what eye is not dimmed
with

with tears? What house is not filled with tears? What street is not washed with tears? If the saltness of water will cause a barrenness of the earth, what fruit can possibly our land produce, which is thus moistned, thus watered with the brine of our tears? And yet, me thinks, the earth appeareth as greedy as ever: for it speedily devoureth whatsoever is sprinkled on it by the sorrows of the inhabitants. The infected cry, and the languishing cry: and shall not my tears much rather trickle down my cheeks, although my Door is not yet converted into pasture, nor my Walks over-grown with the springing grass? O yes, much, much rather: yea and with the more courage will I weep, by how much the more I retain my strength to weep. I hear, methinks, the voices of the visited, *as of a woman in travel: and their anguish as of her that bringeth forth her first child, bewailing themselves, and spreading their hands, and each of them saying, wo is me now, for my soul is wearied because of this murdering sickness:* Jer. 4. 31. Therefore will I take up the resolution of the Prophet *Isaiah*, and whosoever shall come to divert my tears, to them I will say, *Look away from me, I will weep bitterly; labour not to comfort me:* Isa. 22. 4. Or (with *Jeremiah*) *my soul shall weep in secret places, for their pains: and mine eye shall weep sore and run down with tears, because the Lords flock is thus destroyed:* Jer. 13. 17.

*The second Part of the Soliloquy,
treating of several Causes of God's
visitations.*

I Mourn, and I mourn, and all out of a sense of the general suffrance: I mourn, and I mourn by president: But do I find the cause of our distresses? The ground of our sicknesses? Pestilence is not the only Arrow that is shot from the Almighty, when his revenge is stirred up: and yet every punishment is termed a *stroke*, a *stripe*, a *plague*. When the Lord intended the spoil of the Egyptians by the children of *Israel*, that which in others would have been deemed theft, or at the least a cozenage, was in the Israelites but justice, and done in obedience to him who is Lord of all; when *they spoiled the Egyptians of their jewels*: *Exod. 12. 36.* which yet they but *borrowed*; *ver. 35.* And yet this to the lenders is termed a *plague*: for the Lord said unto Moses, *Yet will I bring one plague more upon Pharaoh, and upon Egypt: afterwards he will let you go hence*: chap. 11. 1. When the first-born of *Egypt* were decreed to be slain for the stubbornness of the King, the execution of that decree was stiled a *plague*: for God told the Israelites by his servant Moses, saying, *The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you: and the plague shall not be upon you to destroy you, when I smite the land of Egypt*; chap. 12. 13. When the children of *Israel* had longed after the *flesh-pots of Egypt*,

Egypt, and cried and murmured against Moses and Aaron, saying, *Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger: chap. 16. 3.* then (I find) the Lord was intreated for flesh; but that flesh proved the destruction of the people, and that destruction is called a plague. For, *while the Quails were yet between their teeth (saith the Text) ere the flesh was chewed, the wrath of the Lord was kindled against the people; and the Lord smote the people with a very great plague; Num 11. 33.* Consumption is also said to be a plague, for so saith the Prophet: *This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth: Zech. 14. 12.* Thus every judgement is truly a plague, and from God it cometh; and upon men, weak men, mortal men and women it cometh: but it is for their sins, it is for their transgressions. Every one groans under the affliction, but few for the cause. We are angry with the rod, and we are angry with the corrector; and yet we quarrel not with our selves for meriting such, yea more, yea greater, yea more tormenting, more continuing punishments. I will therefore look into the sacred Page yet once again: I will look into the roll of that book and (with Ezekiel) I will spread it before me, and find written therein the lamentations, and mournings, and woes; Ezek. 9. 10. I will find the punishments,

ments, and I will find out the offences too. I will mourn with them, with us, with every one that is visited: and with them and for our selves, I will pry into the causes of our maladies, seeing I know that God will not be angry without a cause. We do first forsake his laws, and walk not in his judgements: Psal. 89. 30. we first prophane his statutes, and break his commandments; vers. 31: before he visiteth our transgression with the rod, and our iniquity with stripes; vers. 32.

1. Wherefore did the Prophet Jeremiah cry out, and say, *Mine heart within me is broken, all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, because of the word of his holiness*; Jer. 23. 9. Here I find the Prophet in a strange and fervent passion, in a trembling extasie: yet not too great, if I consider the cause, if I weigh the Verse that immediately ensueth: *For the land (saith he) is full of adulterers: for because of swearing (or cursing) the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right*; vers. 10. Was Jerusalem thus visited for swearing and cursing? Was Samaria thus burnt up with drought for adultery? Lord, what then hath not this land deserved? An oath in every tongue, causeth a cross upon every door. Uncleanliness in every person, causeth the fowlest sores in every patient. The sins are universal, the punishment must needs therefore be as universal. The punishment is become general: O that our sorrow would grow as general. This disease may be cured by lotion: For my part therefore, I will be the first that shall step into Bethesda, Joh. 5. 2.

for

for I have lain the longest in my sins: long have I also waited for the salvation of my God. I will imitate the Prophet *Jeremiah*, and cry out with him, and as truly as he, *Mine heart is broken.*

2. Why did the Prophet *Micah* resolve to wail, and to howl; to go stript and naked; to make a wailing like the Dragons, and mourning as the Owls? *Mic. I. 8.* Was it not because the Lord was coming forth out of his place, coming down to tread upon the high places of the earth? *vers. 3.* Was it not because the mountains should be molten under him, and the valleys be cleft, as wax before the fire, and as the waters that are poured down a steep place? *vers. 4.* Here was destruction for *Samaria*, and ruin for *Jerusalem*: but all this was for the transgression of *Jacob*, and for the sins of the house of *Israel*; *vers. 5.* The graven images were the sins of the people: idolatry incensed the wrath of the Almighty. Well might he punish, when the work of mens hands robbed him of his honour, whose workmanship we are. Well might he resolve to be known the mighty God in his revenge, whom they would not acknowledge to be God when he forbore them. But is it not just so with us as it was with them? Is not *Samaria* the sin of our *Jacob*? Are not the high places of *Judah* our *Jerusalem*? *ver. 5.* Here is wrath, and wrath, and plague, and plague; but is not idolatry still in our gates? The God of the Patriarch saith unto us, as *Jacob* did unto his household, and to all that were with him, Put away the strange gods that are among you; *Gen. 35. 2.* If therefore we have still a noile of the Beads, of the Chaplets pretended to be consecrated at *Rome*; if we have Pictures worshipped, Crucifixes adored,

Prayers

Prayers not understood, and other footsteps of the heathen remaining amongst us; I cannot choose but remember what our incensed Creator saith by his Prophet concerning the sins of the Jews, *Shall I not visit them for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?* Jer. 9. 9. Lord, where thou art not truly worshipped, thou wilt be dreadfully feared. Though this sin be not general, though not universal amongst us, is it not to be found in private? Doth it not lurk in private Closets? Is it not harboured in some secret hearts? It *hateth the light*, because it is not the *truth*; Joh. 3. 30. but yet our sins may multiply in the dark, until they have brought us to the *land of darkness*. O that (with *Jacob*) we would all arise, and go up to *Bethel*, and make there an altar unto our God; then we know, he would answer us in our distress; Gen. 35. 3. This is our plague, this is our punishment which now doth rage amongst us: and is not that our sin? Is not that our iniquity? What remaineth, but that (so far as lieth in me) I should strive to appease the wrath of my God? I will therefore endeavour to blunt his Arrow, that it may stick no more when he shooteth it at us. I will pray unto him to remove at once both the sin and the punishment. I will do as did *Micah*; I will wail and howl: I will wail like the *Dragons*, and mourn like the *Owls*.

3. When *Ezra* had confessed the sin of the people, weeping and casting himself down before the house of God, there assembled unto him out of *Israel* a very great congregation of men, and women, and children; and the people wept very sore; *Ezra* 10. 1. What

ailed the Priest to cast himself down, and the people so sorely to weep? were they not come out of captivity? Were they not busied in re-edifying the house of the Lord? Were not their burnt-offerings and their sacrifices made unto the God of Israel? What now should deject them? What should dismay them? The Lord questioneth Cain the murderer, the fraticide, saying; *Why is thy countenance fallen? If thou dost well, shalt thou not be accepted? And if thou dost not well, sin lieth at the door:* Gen. 4. 6, 7. Thus might Judah and Benjamin be likewise examined. They had a sin that lay at the door; yea nearer, closer to them if possible might be; even in their beds, in their bosoms. They had not separated themselves from the people of the lands, and from doing according to their abominations: Ezra 9. 1. but they had taken of their daughters for themselves, and for their sons: yea, the hand of the Princes and Rulers had been chief in this trespass; vers. 2. Yet for all this, their punishment was not hitherto come upon them to the full. They had yet but a sprinkling of it; only some drops; or at most but a gulf, a small storm, a showre or two of rain. When the Lord was angry, the clouds frowned; they knit their brows, and as it were in the abundance of their compassion, they dissolved into tears for the sins of the people; chap. 10. 9. But more vengeance was expected; therefore the children of the captivity turned away their wives, that the fierce wrath of God for this matter might be turned from them; vers. 14. If such a sin as this be the cause of this our dreadful visitation, we ought also (with them) to sit

in the street of the house of God, trembling, because of this matter; vers. 9. Whether this, or whatsoever else is the cause of this Contagion, the sin of this land; for my part I will resolve (with the same Ezra.) to sit astonished at the sins of the land; and (with the people) I will tremble at the words of the God of Israel, because of the transgressions of the people of this land; chap. 9. 4. I will not arise from my heaviness; but I will rent my garment; vers. 5. or rather my heart and not my garment; and turn unto the Lord my God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil; Joel 2. 13. I will fall upon my knees, and spread out my hands unto the Lord my God; Ezra 9. 5.

4. Zion was threatned that her gates should lament and mourn; and that she being desolate, should sit on the ground; Isa. 3. 26. Here was the punishment, a grievous punishment: desolation by War; destruction by the Sword. Her men should fall by the sword, and her mighty men in the war; vers. 25. But what was the cause? What stirred up the Almighty to shewre down his vengeance? Alas, it is too easily found. The pride of the women was the destruction of the men. It was because the daughters of Zion were haughty, and walked with stretched-out necks and wanton eyes, walking and mincing as they went, and making a tinkling with their feet; vers. 16. We are punished, we are afflicted; not by the Sword, but (which is more dreadful) by the Pestilence. Our sufferances are not in the same manner as were theirs; and yet we deserve both the manner, and the measure. Our sins are alike, our punishments must therefore be ex-

expected alike: alike in the greatness, though they are not in the kind. They seem (me thinks) already to agree in part; for, besides our sicknesses, *we hear of wars, and rumours of wars*; Mat. 24. 6. Yea, they come yet nearer alike: for they were threatned, that *the Lord should smite them with a scab on the crown of the head of the daughters of Zion*; Isa. 3. 17. and this very judgment appeareth among us in every Blain, in every Botch, in every Carbuncle. Surely our sins are as great, or greater than theirs. The pride of our Sex in their Dresses, in their Laces, in their Jewels, in their Fashions, in their Gaieties, in their Behaviours, in their Attendants, in every thing is greater than *Zions*. The effects of Pride, their lascivious imbracings, their amorous courtings, are commoner, are frequenter than *Zions*. Lord, is it not just with thee then, to take away from us (as thou didst from *Zion*) *the bravery of our tinkling ornaments, and our tires*; vers. 18. *and our chains, and our bracelets*; vers. 19. *and our rings, and our changeable suits of apparel, and our mantles, and our glasses, and our fine linnen, and our hoods, and our vails*? vers. 21, 22, 23. We may most justly indeed expect *a stink instead of a sweet smell; and instead of a girdle, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girdle of sackcloth; and burning instead of beauty*; vers. 24. For us the land mourneth, for our pride the people are humbled, for our sins the Pestilence reigneth. Lord make us all, with *Zion*, *laments and mourn*: make us *sit on the ground*, acknowledging thy justice and our sinfulness. God hath come down to the grave among us, as he did at the destruction of *Assyria*

Affria for the pride thereof; and caused *Lebanon* to mourn for us; and the trees of the field to faint for us: *Ezek.* 31. 15. therefore, with *Zion*, I will lament, I will mourn, I will sit on the ground.

A voice was once heard from the high places of *Israel*, weeping and supplications of the people; because they had perverted their way, they had forgotten the Lord their God; *Jer.* 3. 21. Here was sorrow at the heart for the sin of the soul; and yet no destruction of the body threatned for disobedience. Had they continued in this their repentance they might have prevented the ensuing judgments: but intermission of sorrow proved to be the ground of their sorrow. Hence came their land to be cursed with barrenness, and the Prophet to cry out, How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? *Jer.* 12. 4. Here wickedness was the cause, and barrenness the effect. But why should the herbs and flowers of the field suffer for the sins of the people. Alas they grew up towards heaven in their gratefull acknowledgment that from thence they received their nourishment in the earth. Yea so innocent they were, that when they looked about them, and saw (as it were) the wickedness of them for whose service they were made, every morning hung pearlie tears upon their drooping eyes: and when they saw that men had not half so much remorse as they themselves, they sadly shrunk to bed again in the earth. It was a curse to them to be enslaved in the service of cursed sins: so poisonous is transgression; so mischievous is iniquity. Thus the herbs were cursed for the sins of the Jews: but what had the *Jews* done amiss, which

we have not exceeded? What wickedness had they committed which we have not surpassed? Therefore our herbs and our flowers, the beauty of our gardens and the pride of our knots is nipped, is withered with the poisonous breath that ariseth from our infected bodies: and yet we fear that what we dispatched the aire to kill in our gardens will bring poison to us, and slay us in our houses. Thus we suffer; for, thus have we sinned. I will therefore resolve with the Prophet David, that Rivers of waters shall run down mine eyes, because we have not kept the law of our God, Ps. 119. 136.

6. *Shall not the land tremble for this, and every one mourn that dwelleth therein? Amos 8.8. Saith the Prophet Amos. Tremble? for what? Israel knew well enough; the poor were sensible enough; even the poor that were bought for silver, and the needy that were sold for a pair of shooes. vers. 6. Here was oppression in the streets, and crying in the gates; for the Ephah was made small, and the Shekel great; and the ballances were falsified by deceit; vers. 5. No marvel that the Psalmist concludeth, Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the ballance they are altogether lighter then vanity; Psal. 62.9. It was thus among the Israelites; and thus it is among us also. Men of low degree are vanity; vanity in the account, and contempt of superiours: vanity in the cruelty of superiours. Men of high degree, the richest traders, the merchants of corn and the other fruits of the earth, are a lie: their measures are false, their weights are false: yea they buy by one, and they sell by another. They devour their brethren, and yet they do it by a*
shew

shew of Justice; for the *ballances* they have corrupted, and the *weights* they have pared: inso-much as men erre most, they are most deceived when they think themselves most righted, best dealt with. This *injustice* commandeth us *justly* to *mourn*: so the *belly crieth*, and the *back crieth*. The hungry cry when they buy of the rich, and are cozened by the rich: when they suffer in the cozenage, and suffer likewise in the publick, in the general *punishment* for the cozenage. For this our *land mourneth*: for this our people are *visited*, our *houses* are *shut up*, our *streets* are not frequented, our *markets* not filled; and yet the hungry lament, and the thirsty do *mourn*. The poor can neither buy for the money; nor be employed in their willing labours to earn them money; nor live without money. *We roar all like Bears, and mourn sore like Doves. We look for judgment, but there is none: for salvation, but it is far from us, Isa. 59. 11.* Therefore with the *oppressed* I will cry, and with the *visited* also I will cry. I will cry with the *oppressed* for *right*; and I will cry with the *visited* for *health*. *How long, Lord, how long wilt thou punish us? O remove our sins like a cloud: blot out, as a thick cloud, our transgressions, and as a cloud our sins: return unto us, for thou hast redeemed us; Isa. 44. 22.*

3. *The Third part of the Soliloquy; shewing, that Sin especially is the cause of the Pestilence.*

THe diseased (ignorant of the kind of their maladies) cause the Physician to consult with their pulses; to examine their urine; and by symptoms to find out the cause of their disturbance. So should the sick soul also; or else the ignorance of the sin may hinder the cure. General complaints have been made by men groaning under the burdens of several visitations: but doth the Pestilence come by the same rules, and arise from the same causes? Surfeits, and Consumptions, and Feavours, and Palsies, and Plurisies, and other such Sicknesses, may have their causes in nature, and their remedies oftentimes by Physick: but neither is the cause of the Pestilence so cleer in nature; nor is the cure thereof so easie by physick. Or if it be, yet is this disease more infectious, more mortal, and therefore more dreadful then any of the rest. It shall therefore be my first care to find out the cause in my soul before I look upon the effects thereof in the bodies of sinful mortals. I will examine our times by those of our ancestors; and see whether this general contagion doth not rather proceed from the malice of the soul, then from the air, diet, or whatsoever else the Physicians conjecture at.

1. *The men which Moses had sent to spie out the land*

land of Canaan returned, and made all the congregation to murmur against Moses, by bringing up a slander upon that land of promise: Num. 14. 36. and those very men that did bring up that evil report upon the land, died of the plague before the Lord; vers. 37. What? Of the plague? Of the Pestilence? There were but ten of those spies, and those ten only died. We have the Pestilence too; but it contenteth not it self with ten, and ten, and ten, and ten; but hundreds die; hundreds are visited; thousands complain; every one feareth. But was their disease the same as ours? Was not theirs an inflammation of their tongues, and worms issuing out of them as a just recompence, because with their tongues they had lied? Or was it not some other extraordinary plague from the hand of God? Or was it not that Pestilence which was threatned when the Lord said unto Moses, *How long will this people provoke me, and how long will it be ere they believe me, for all the signs which I have shewed among them?* vers. 11. *I will smite them with the Pestilence, and disinherit them; and will make of thee a greater nation, and mightier then they,* vers. 12. Whatsoever their disease was, though I cannot determine it; yet will I consider the cause thereof. The cause was a sin, a grievous sin; a lie: and the effect of this was a sin, a grievous sin; it was murmuring. O thus have we also added sins unto sins. We also lie; we lie grievously, desperately, impudently. Like unto Job's friends, *we are forgers of lies*; Job. 13. 4. *we turn aside to lies,* Psal. 40. 4. *we go astray so soon as we be born, and speak lies,* Psal. 58. 3. *we delight in lies,* Psal. 62. 4. and we have wearied our selves with lies, Ezek. 24. 12. just-

ly therefore now do we eat the fruit of lies, Hos. 10. 13. And yet, not contented with this, we murmur too. Against our superiours we murmur, for not governing us according to our licentious, and sinful desires: against the rich we murmur, because we float not in their plenty: yea even against God himself we murmur, because he granteth not our sinful desires. Thus in every thought, and in every word we either find a sin, or make a sin. For this our lying, for this our murmuring we are now visited; we are now stricken; we are (as those spies were) destroyed of the destroyer, 1 Cor. 10. 10.

2. The rebellious Israelites were threatned by Moles that Every sickness, every plague which was not written in the book of the law, them should the Lord bring upon them, untill they were destroyed: Deut. 28: 61. And they should be left few in number, whereas they were as the stars of heaven for multitude, vers. 62. These were the menaces, these were the threats to the children of Israel: but among all these sicknesses, where is that which reigneth among us? Hath God prepared a new punishment for us, such as the Israelites never suffered, nor the law never mentioned, nor skill ever cured? Doubtless thus God could afflict us: but he chuseth rather to punish us as he did others, that so we might find out the cause as others have done. He was pleased to tell the Israelites the cause of their plague which he would send upon them; even Because they would not obey the voice of the Lord their God, vers. 62. Just thus he punished us as he punished them; even untill we are almost quite destroyed, and he telleth us our sin, our offence too, by his word, by his ministers, by our own

consciencs, even, that we refuse to obey the voice of the Lord. Just therefore, most just it is, that seeing we have, we do, we will thus sin; even thus, yea thus severely likewise we should be punished. Yea, we deserve it in a far greater manner; in a far greater measure. He who threatned those that would walk contrary unto him, and would not hearken unto him, that he would bring seven times more plagues upon them, according to their sins: Lev. 26. 21. He who by Moles threatned them that If they would not observe to do all the words of that law which are written in that book, that they might fear this glorious name, The Lord thy God: Deut. 28. 58. Then the Lord should make their plagues wonderful, and the plagues of their seed; even great plagues, and of long continuance: and sore sicknesses, and of long continuance: vers. 59. The self-same God hath found us walking contrary unto him; and therefore hath brought on us seven times more plagues than formerly. He seeth that we fear not this glorious name The Lord our God; therefore hath he sent us great plagues, and of long continuance; and sore sickness, and of long continuance.

Thus I sit, and muse, and consider of the sickness. I hear the bells tolling, even those bells which were wont to invite us to the temple, that we might know our sins at the mouth of the preacher, and pray for remission of our sins by the help of the preacher; the very self-same bells serve now to tell me that one man lieth languishing and desireth my prayers; another man is departed, and wanteth nothing but a funeral; a third man is to be buried, but a neighbourly and friendly company is wanting. Every stroak of a bell (me-think's) bitteth

me at the *heart*, and biddeth me to prepare for my last *fare-well*. Every *toul* awakeneth my conscience, and biddeth me remember what my sins have merited. Thus my *ears* receive a sound; and thus my trembling *heart* feeleth a *trob*, a *beating*, a *panting* for my particular sins which have been some cause of this general sickness.

3. *Moses went unto the Lord, and said, Oh this people have sinned a great sin, and have made them Gods of gold!* *Exod. 32. 31.* But what followed? *The Lord plagued the people, because they worshipped the Calf which Aaron had made, vers. 35.* There was the sin; and there was the punishment. But was that plague the same as *this* which now doth rave and rage amongst us? Surely *our sins* are the same as were *theirs*; for we digg the entrails of our mother earth, and (like the *Augures* the *Sooth-sayers*, though they said no sooth, no truth at all) we conjecture, we *divine* by those entrails; yea and we decree him who is rich, to be a *good man*, a *sufficient man*, an *honest man*, and what not? We value the *man* for the *gold*, we *worship* him for it; we *honour* him for it. And is not this to sin with the Israelites? We do very little differ from those *idolaters*, even nothing at all. They made them *Gods of gold*, and we make *gold our God*. Justly therefore are we thus punished by the *true God*, because we honour that which is *no God*. The Israelites had *this* very kind and sort of *plague*; such a very *pestilence* as *ours*; and for just such a *sin* as *this* of *ours*. Though *Moses* prayed for them; yea though he desired to be *blotted out of the book of God*, *vers. 32.* rather than they should not be forgiven; yet God decreed saying, *Whosoever*
hath

hath sinned against me, him will I blot out of my book, vers. 33. Whosoever hath sinned against him? If he should deal so with us, who should people the land? Who should inhabit our dwellings? Who should enjoy our treasures? He hath begun blotting indeed already. His ink is found in the blackness of every blain; in the blewness of every token; in the redness of every crossed door; But will this blotting always continue? Will he not stay his hand? Will his wrath burn like fire for ever? Our bones lie scattered at the graves mouth, as when one cutteth, and cleaveth wood upon the earth; Psal. 141. 7. But mine eyes are unto thee, O God, the Lord: in thee is my trust; vers. 8. Either blot not at all, or only blot out our offences. Hide thy face from our sins, and blot out all our iniquities. Say unto every one of us as thou diddest unto Jacob by the mouth of thy Prophet, I, even I am he that blot-teth out thy transgressions, for mine own name's sake; and will not remember thy sins; Isa. 43. 25.

*The Fourth part of the Soliloquy,
consisting of Several examples of
dreadful Pestilences.*

LOrd what a hideous din is this in mine ears!
There was a groan able to have shaken even
the earth it self, had it been imprisoned in the
deepest bowels thereof. What, another? Heark!
There's weeping too. O this is the sad, wearisom
life of us poor sinners, who are caged, and miewed
up in our infected cities, and towns, and villages.

The *diseased groan* through the extremity of their pains; and for want of comforts both of body and soul. The *sound* are *weeping* for the miseries of the *sick*; and long for the deliverance even of their whole families from the burden of the flesh. Some habitations are made both *hospitals*, and *charnel houses*, where many a one lieth sick; and for want of help, they *sicken* without *hope*, they *die* without *comfort*, and they *consume* without *interment*. Sometimes again the mother, who *dandled* her infant in her clasping arms, is enforced in those arms to *carry* it to the *grave*. Sometimes the husband, who dearly affected *the wife of his bosom*, is enforced to make her the burden of his *shoulders*; and to *bear* her dead corps to the devouring earth, for want of friends and neighbours to ease him of the *burden*. Yea, sometimes the *children* are enforced to assist their *father* in the carriage of their *mother* to her *longest home*. Oh horror, horror, horror! Can pity find no entrance at the hearts of strangers? Can compassion find no harbour in the bowels of neighbours? Will none perform this act of piety to *key-cold* woman, to the carcase of a woman, but only her husband, the husband of her affection; and her children, the *labour* and the fruit of her *womb*? O how divers in the world would stand amazed at the sight, and hardly determine whether the *drops* which fall from the faces of the bearers be the *sweat* of their *brows*, or the *tears* of their *eyes*. Oh what a dreadful time is this! Did ever any age produce a parallel to this severe *Contagion*? Was it ever known that a *Pestilence* was so general, and so malignant? Did ever any people

ple drink so deep of the *cup of sorrow, astonishment, and desolation* as we do, *Ezek. 23. 33.* Was ever *Samaria, or Abolah, or Abolibah, or Babylon, or Jerusalem,* *vers. 4.* was ever the king of the land of the *Philistines, or Alhkelon, or Azzah, or Ekron, or Ashdod;* *Jer. 25. 20.* was ever *Edom, or Moab, or Ammon,* *vers. 21.* or *Tyrus, or Sidon;* *vers. 22.* was ever *Dedan, or Tema,* *vers. 23.* or any other place so drunk with the *cup of fury from the Lords hands, as we are;* *Hos. 4. 18.* our drink was formerly four with our whoredoms, with our abominations: now therefore we have *waters of gall to drink,* *Jer. 8. 14.* we are *fed with wormwood;* *Jer. 23. 15.* and our cup is a *cup of fury, of trembling, and of astonishment;* *Jer. 25. 15.* O the *plague, the plague* it is that *eateth our flesh, and drinketh our blood:* *Ezek. 39. 17.* it *eateth the flesh of the mighty, and drinketh the blood of the Princes;* *vers. 18.* it drinketh even until it is *drunken with our blood,* *vers. 19.* Was there ever *any sorrow like unto our sorrow wherewith the Lord doth afflict us in this day of his fierce wrath?* *Lam. 1. 12.*

But why do I thus cry out? Why complain I so mournfully, as if our afflictions exceeded all that ever were sent upon the children of men? If I consider our estate by it self, I cannot choose indeed but conclude it miserable: but if I weigh it with the Pestilence of former ages, it will not perhaps appear a burden so unsupportable. Comparisons may peradventure ease my grief, and lessen my torments: Therefore (with David) I will remember the days of old; I will meditate on all the works of God; *Psal. 143. 5.* It may be that Solomon may advise me, and comfort me too, where

where he thus counselleth, *Say not in thine heart, What is the cause that the former days were better then these? Eccles. 7. 10. For thou dost not enquire wisely concerning this. I will therefore consider the days of old, and the days of ancient times, Psalm. 77. 5.*

1. The children of Israel murmured against Moses and Aaron, Num. 16. 41. about the destruction of Korah, Dathan, Abiram, and their accomplices, saying, *Ye have killed the people of the Lord: and presently there was wrath gone out from the Lord, the plague was begun; vers. 46. So they that died of the plague were fourteen thousand seven hundred, and all in a day; beside them that died about the matter of Korah, vers. 49.*

2. When Israel abode at Shittim, the people committed whoredom with the daughters of Moab, Num. 25. 1. and, not contented with this high offence, they also joyned themselves unto Baa!-Peor, and did eat the Sacrifices of the dead, Psalm. 106. 28. Thus they provoked the Lord to anger with their inventions; and the plague brake in upon them: vers. 29. and those that died in the plague were twenty and four thousand. Num. 25. 9. Their sin was double; it was whoredom both carnal and spiritual: their punishment was therefore almost double to that which was sent for murmuring.

3. When David sent for the Captain of the host to number the people; Joab answered him fairly, saying, *Now the Lord thy God add unto the people (how many soever they be) an hundred fold, and that the eyes of my Lord the King may see it: but why doth my Lord the King delight in this thing? 2 Sam. 24. 3. Notwithstanding the King's word prevailed*

waited against Joab, and against the Captains of the host: and Joab and the Captains of the host went out from the presence of the King to number the people of Israel, *vers.* 4. But what was the event thereof? The Lord sent a Pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba, seventy thousand men, *vers.* 15. and all of them in the space of but three days. *vers.* 13. Here was yet a greater number than before; and yet all of them fell for the sin of one only man: but this one man was a King; and for his eminent offence five times as many were slain, as when the multitude of people joyned in a murmuring. He who by the people was acknowledged worth ten thousand of them, 2 Sam. 18. 3. now for his Sin became the destroyer of seven times as many of them as he was valued at by them: so great was the anger of the Lord, for a sin so great, and committed by a person so great, so eminent.

4 The Almighty threatned Jerusalem by the mouth of his Prophet, that he would make that City desolate, and an hissing: every one that passed thereby should be astonished, and hiss because of the plague thereof; Jer. 19. 8. The same God threatned Edom also by the same Prophet, saying, Edom shall be a desolation: every one that goeth by shall be astonished, and shall hiss at the plagues thereof, Jer. 49. 17. The same God again threatned Babylon by the same Prophet, saying, Because of the word of the Lord, it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at her plagues. Jer. 50. 13.

Thus I remember thy judgments of old, O Lord,
and

and receive comfort, Psal. 119. 52. Confess I must indeed that we have sinned with our fathers; we have done amiss, and dealt wickedly: 2 Chron. 6. 37. but are our punishments as great as our fathers were? Fourteen thousand and seven hundred of them fell at one time: twenty and four thousand at another time: threescore and ten thousand at a third time. Lord, what mighty numbers were here! and yet we fear when one dieth; we tremble when ten; we run when twenty; we are dismayed when an hundred; we are hopeless, heartless, even almost quite dead already when a thousand depart. But why should not we expect as great plagues as were sent upon any of our ancestors, seeing, that our sins are not less either in number or weight? Wherein are we better than Jerusalem, or Edom, or Babylon, that we are not yet as desolate as were they? That every one that passeth by is not astonished, nor hisseth at us, as they did at them? He who visiteth them doth visit us: he visiteth our offences with his rod, and our sins with his scourges; Psal. 89. 32. Yet he visiteth us not so sorely as he did the Israelites, when fourteen thousand and seven hundred of them died; or not so severely as when twenty and four thousand of them were swept away: or not so grievously as when threescore and ten thousand of them were destroyed; or not so terribly as Jerusalem, Edom, and Babylon; for we are not quite desolate: or not so furiously as Nineveh, to whom God spake by his Prophet, saying, There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee; Nah. 3. 19. Or howsoever not so remedilessly

as the army of Pharaoh at Euphrates, whom the Lord mocked by the mouth of his Prophets, saying, *Go up unto Gilead, and take balme, O virgin the daughter of Egypt: In vain shalt thou use any medicines, for thou shalt not be cured; Jer. 46. 11.* This, O this maketh me to eat my bread with quaking, and to drink my water with trembling and carefulness, Ezek. 12. 18. for fear lest our sin revenging God should punish us as he hath done them. O what mercies doth he not yet offer unto us? What kindness doth he not yet afford us? To our Physicians he giveth knowledge: to our medicines he giveth virtue. The herbs of the fields, and the fruits of the trees, and the flesh of the beasts do yet offer themselves for our cure, and our sustenances. O that we had but so much happiness, as to know the misery which is due to our offences! O that we had but so much mercy from God, as to know his mercy in his gentle visitation! For this our misery will I groan; for these our sins I will lament; for the mercy of my God I will pray, and I will cry, *Hear, O Lord, and have mercy upon us: Lord be thou our helper, Ps. 30. 10. O be thou our help in trouble, for vain is the help of man, Psal 60. 11.*

5. *The Fifth part of the Soliloquy,
shewing how God threatned before
his visitation.*

IT is a weakness, it is a fondness, it is a madness in people not to believe the sure effects of certain causes, before they become obvious to their senses. In the course of nature we are apt to believe what we dare not try. Who will put his finger into the fire to try if it will burn? who will cast himself into the water to try whether it will drown him? Yet in things divine we are too incredulous; too full of unbelief. I find that my God hath stricken divers with plagues for the sins which they have committed: But I likewise find that he hath threatned divers before he visited them, that so by their amendment they might prevent those judgments which otherwise would ensue. It is my best way to find out the crying sins of the land, by observing the punishments which are sent us for them: but I must not forget either the patience of our God, or the obstinacy of men; the long suffering of our Creator, or the impenitency of his creatures. Sure I am that the Lord did always call to repentance before he punished offenders: he hath ever wooed transgressors both by promises and by threatnings, before he ever made them sick in smiting them for their transgressions, Mic. 6. 13.

1. When the Israelites were to be freed from
the

the Egyptian bondage, O how often was Pharaoh admonished to let them go ! Moses and Aaron said unto him , *The God of the Hebrews hath met with us : let us go , we pray thee , three days journey into the desert , and sacrifice to the Lord our God , lest he fall upon us with the Pestilence , or with the sword*, *Exod. 5. 3.* Lord, how meek Moses begged for the people ! yea and in the name of God too ; and for an act of religion too ; and for fear of judgments too : yea and those judgments not small, or trivial , for they should be either the Pestilence, or the Sword ; yea and he pretendeth that those judgments should fall upon the Israelites, the people of God , if they neglect their sacrifices ; he saith not , upon the Egyptians ; he saith not, upon the King : And yet for all this, the King yielded not ; the Israelites sacrificed not ; and therefore the plagues , the vengeance came upon the heads of their oppressors.

2. Gog was threatned for a thing which yet he was suffered to do. The Israelites were to be his purchase ; the *unwalled villages* his prey ; *all that dwelled without walls , and had neither bars , nor gates* ; *Ezek. 38. 11.* should be made desolate by him. Thus the people of God were to suffer for the sins committed against their God. But was the enemy to escape , by whom the people should be corrected ? Was Gog to be enriched , and to enjoy the spoil ? Nothing less. The very instrument of revenge was not to be freed from the wrath of the revenger ; nor the executioner to be accounted innocent , though he punished the guilty. *I will plead against him with Pestilence* (saith the Lord) *and with blood. I will rain upon him , and upon*
his

his hands, & upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brim-stone; Ezek. 38. 22. Thus the Israelites offended & were threatned with the armies of Gog. Gog offended, in that he knew not his maker; in that he looked only to his advantage and spoils, whilst yet he executed the vengeance of God: he's therefore threatned; he shall therefore be consumed. When he should have revenged God upon the rebellious people, then God himself would be revenged upon him with judgments from heaven.

3. The Prophet *Ezekiel* was sent to threaten the Israelites for their many rebellions, and thus said the Lord God unto him, *Smite with thine hand and stamp with thine foot, and say, Alas for all the evil abominations of the house of Israel; for they shall fall by the sword, by the famine, and by the pestilence*, Ezek. 6. 11. *He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my fury upon them*: vers. 12. Here is warning given before the blow be stricken; there is the sword already half out; here is the famine already in a due preparation, here is an Angel ready to disperse the pestilence: but, before execution here is notice given; before the punishment here is a threatening sent. Even thus also hath our good God dealt with us, thus hath he warned us. He who *delighteth not in the death of a sinner*, Ezek. 33. 11. doth never strike before notice given; for he had rather that our repentance should quiver his arrows, then that by our sins he should be enforced to hit us at the heart.

4. *I will smite the inhabitants of this city* (saith God by Jeremiah concerning Jerusalem) *both man, and beast: they shall die of a great Pesticence:* Jer. 21. 6. Lo here is still the future tense, *I will*; not *I do*. God delighteth not in the execution of his wrath; but yet his *I will* is as sure as his *I do*. Thus he hath formerly threatned us with his *I will*; I confess indeed he hath: and yet we would not believe what was to come, and only because we found it not instantly present. Hence it is that now our people cry; now our beasts do roare: and it is but just that men and women should be ranked in the order with beasts, seeing that our sins have discovered us to be more stupid than them. Yet the beasts perish, though they could not sin: and we perish because we can do nothing but sin. So the servant suffereth for the offences of the master: so the beasts are punished for the sins of the owners. The Pesticence putteth no distinction between them both, although the one could not, the other would not avoid the punishment.

5. In the book of *Exodus* the Lord saith concerning Pharaoh, and the Egyptians, *Now I will stretch out mine hand, that I may smite thee and thy people with Pesticence: and thou shalt be cut off from the earth,* Exod. 9. 15. Take heed Pharaoh: he is true who threatneth: and although he saith *I will*, yet he saith also now *I will*. He is ready for thee, although thy heart be not ready for him: he is just now prepared to punish, if thou be not just now prepared to obey. *I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together in your cities, I will send the Pesticence among you: and ye shall be delivered into the*

the hand of your enemies, Lev. 26. 25. saith the Lord to the Israelites. And again: The Lord shall make the Pestilence to cleave to thee, until he have consumed thee from off the Land whither thou goest to possess it, Deut. 28. 21. Yea, and yet once again: The Lord said unto Moses, How long will this people provoke me? And how long will it be ere they believe me, for all the signs that I have shewed among them? Num. 14. 11. I will smite them with the Pestilence, and disinherit them, and will make of thee a mightier nation than they; vers. 12. O the fathomless treasure of the bounty of my God! O the riches of his goodness and patience, and long suffering, leading us to repentance! Rom. 2. 4. What were the Israelites, that he should not plague them? Why not presently? The wages is due so soon as the service is done, and the punishment is as due, so soon as the offence is committed: and yet, although God be forward in the former, he is slow to the latter: although he delight in the former, yet is he hardly drawn to the latter. Methinks when I consider the Israelites I wonder at their rebellions: and yet, methink's when I consider our selves, I wonder much more. What could have been done more to this vine-yard of God, that he hath not done unto us, Isa. 5. 1. He hath fenced us, and gathered out the stones from us, and planted us with the choicest vine, and built a tower in the midst of us, and also made a wine-press in this his vine-yard; and yet for all this, when he looked that we should bring forth grapes, behold wild grapes. Oh how my heart panteth within me, and my whole self is in a trembling fear, when I consider his mercies, and our rebellions! O Methinks I see a hand writing, Dan. 5. 5. against

against us almost upon every door, every inhabitant ; written as it were, with the fingers of a man's hand (as once *Belshazzar* saw upon the plaiſter of the wall) Dan. 5. 5. which maketh my countenance change, and my thoughts be troubled, ſo that the joynts of my loins be looſed, and my knees ſmite one againſt another; verſ. 6. and I cry for mercy, for I have offended ; and I knock for compaſſion, for I have tranſgreſſed. God did threaten *Iſrael* with a Peſtilence when they ſhould be gathered together in their cities ; with a Peſtilence that ſhould conſume them from off the land ; with a Peſtilence that ſhould diſinherit them : and all this to avenge the quarrel of his covenant, becauſe they ſtill provoked him : becauſe they would not believe him, for all the ſigns that he had ſhewed among them. But wherein had *Iſrael* offended ? In what manner ? In what meaſure, which this land hath not exceeded ? And yet, O how unwillingly doth the Almighty puniſh us ! O how ſlowly ! O how gently ! *The Kingdom of heaven ſuffereth violence*, Mat. 12. 12. ſaith my Jeſus. Violence indeed, by our daring ſins, for we draw the revenger's ſword for him : we bend his bow for him, and make it ready : *Pſal. 7. 12. we alſo prepare for him the instruments of death*, verſ. 13. becauſe we whet our tongues like ſwords, and bend our bows to ſhoot our arrows, even bitter words that we may ſhoot in ſecret at the perfect : *Pſal. 64. 3. ſuddenly do we ſhoot at him, and fear not.* verſ. 4. And vvhat now can vve expect but judgments, ſeeing that vve vvill not offer the juſt and rightful violence to the Kingdom of heaven even the violence of our tears : the violence of ſobs, and ſighs, and
groan,

groans in our spiritual combates and conflicts? What can we expect but vengeance? And what do we meet with, but destruction. He hath threatened, and threatned, again and again, and yet we have resisted and resisted, again and again too. When *he looked for righteousness, behold oppression*: justly therefore, now we look for *mercy*, behold *a cry*; Isa. 5. 7. A cry in the beds of the languishing, a cry in the chambers of the infected and pined prisoners; a cry of the healthful for fear of infection: a cry of parents for their tender children, a cry of children for their dying parents. Brother crieth for brother, sister for sister: all cry for help: all cry for mercy. O Lord hear our prayers, and let our crys come unto thee; Psal. 102. 1.

The Sixth part of the Soliloquy, treating of the duty of a Christian; decreeing both to whom and for whom we ought to pray in the time of Pestilence.

I Weep and weep, and sigh and sigh, and pray and pray: but why do I thus weep, and sigh, and pray? If for my self, it is a debt which is challenged even by nature it self, so that I may have any hope by these means either to prevent, or to cure the sickness. If for others, it is charity, it is a religious duty. Thus we are commanded by the Apostle, *Bear ye one anothers burdens, and so fulfill the law of Christ, Gal. 6. 2.* And again

again by the same Apostle I am commanded to weep with them that weep, Rom. 12. 15. But must my tears be general? Must my prayers be universal? For all? For the wicked as well as the godly? There was a time when the Prophet Jeremiah might not pray for Judah. The Lord said unto him, *Pray not for this people for their good: When they fast I will not hear their cry, and when they offer burnt-offerings and oblations, I will not accept them, but I will consume them by the sword, and by the famine, and by the Pestilence;* Jer. 14. 11, 12. There was a time too when the Lord said concerning the sons, & concerning the daughters that were born among the Jews, and concerning their mothers that bare them, and concerning their fathers that begat them: *They shall die of grievous deaths, they shall not be lamented, neither shall they be buried, but they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by the famine, and their carcases shall be meat for the fowle of heaven, and for the beasts of the earth.* For thus saith the Lord, *Enter not into the house of mourning, neither go to lament, nor bemoan them, for I have taken away my peace from this people, saith the Lord, even loving kindness, and mercies. Both the great and the small shall die in this land, they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them;* Ezek. 16. 3, 4, 5, 6. And there was a time also when the eyes of Jehojakim the son of Josiah King of Judah, and his heart were not but for covetousness, and for to shed innocent blood, and for oppression, and for violence to do it. Therefore thus said the Lord concerning him, *They shall not lament for him, saying, Ah my brother, or Ah sister: they shall not lament* for

for him saying, *Ah Lord, or Ah his glory. He shall be buried with the burial of an Ass, drawn, and cast out beyond the gates of Jerusalem.* Jer. 22. 17, 18, 19. Thus it was with them, but must it therefore be thus with those which die of the Sickness? of the Pestilence? With all? This were a dreadful sentence indeed, To die, and not to be pitied: to die of the plague, and before death not to be prayed for. Who knoweth indeed, but that some such as those men of *Judah*, may be among us? Who knoweth but that some *Jehojakims* may be among the visited? What then? Shall I therefore pray for none? Yea shall I not pray for them? God forbid. The less they pray for themselves, the more I will pray for them. The less they know God, the more will I pray that they may know him. The sicker they are in body, the more need they have of comfort in mind. What though they in part may be a cause of this mortality? What though their wickedness have helped to bring this contagion? if they are enemies to me in particular, I will forgive them: though they are God's, I will pray for them: even that he in his good time would be pleased to call them home both to the knowledge, and the practice of his truth. *David* I am sure did pray for, and pity his enemies: for so he professeth, saying, *As for me, when they were sick, my cloathing was sack cloth: I humbled my soul with fasting:* Psa. 35. 13. And thus did my redeemer too for Jerusalem: for, *When he was come near to the City, he beheld it; yea he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now are they hid*
from

from thine eyes, Luk. 19. 41. 42. Shall David weep then for his enemies? Shall my Jesus weep for his enemies, for the enemies of his father, and my father, of his God, and my God? Joh. 20. 17. and shall not I weep for those who are in misery and distress? My Saviour knew who were elected, and who were reprobates, and yet he wept over the whole City. I dare not pry into those secret counsels of my God, nor can I know all those whom he hath ordained for heaven or hell: shall not I then weep for them all in general in this general calamity? Yes, I will keep my turn; I will sing my part in this doleful consort. Surely if my God should forbid me praying for them, even the very prohibition might peradventure encourage me to perform it. he knoweth that we are apt to do whatsoever he forbiddeth. O my God either take away my readiness and aptness to contradict thee, or else forbid me nothing but what thou wouldest have me to perform. But why should I pray for those, who (though they are visited) refuse to repent? Shall I hope to alter the eternal decree of him *with whom is no variableness, neither shadow of change*? James 1. 17. What if he hath reserved them for vengeance? Can I by my prayers snatch them out of the fire? If they are sick, peradventure I cannot cure them. If they are not yet sick, I cannot preserve them. O these churlish, inhumane, unchristian, uncharitable thoughts! God therefore sendeth them this affliction, that they may repent: and that they may rather prevent than be exercise his revenge. Seeing therefore that I know not the hearts of any, I will pity all: and since by my prayers I cannot prevail

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for

for them to whom is reserved the blackness of darkness for ever; Jud. 13. I will grieve, that Man is become so wicked, as to treasure up unto himself such wrath against the day of wrath: Rom. 2. 5. Fain would my God have conquered the stubbornness of stiff-necked Israel with the pleasant allurement of his heavenly blessings, yet they would not, yield they would not relent. Then he threatened them yet they would not yield. Then he punished them, and yet they would not turn: which made him cry out by his Prophet, *I have sent among you the Pestilence after the manner of Egypt; yet have ye not returned unto me, saith the Lord*, Amos 4. 10. Surely the Lord is very angry with such as will not tremble at his judgments; which made him threaten so by Ezekiel, saying, *If I send a Pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: Though Noah, Daniel, and Job were in it, as I live saith the Lord God they shall deliver neither son nor daughter: they shall deliver but their own souls by their righteousness.* Ezek. 14. 19, 20. What comfort then can I receive or give, when I mourn for the comfortless? What hope have I to speed, when these worthies should be denied, if they were here to intercede for them by their earnest supplications? Sure I am that I am not so good as any of those three: Not as the worst. Not as Noah though he had been drunk, Gen. 9. 21. Not as Job, though Eliphaz taxed him with impatience, when as he justified himself, and seemed to tax even God himself with injustice, saying, *I have shewed sack-cloth upon my skin, and defiled my horn in the dust. My face is foul with weeping; and on my eyelids is the shadow of death.* Not for any
inju-

injustice in my hands : also my prayer is pure , Job. 16, 15, 16, 17. No, No: far short come I of either, of any of them : poor I : a poor, weak sinful woman ; even as sinful as the worst ; as wicked as the worst. And (now I begin better to bethink my self by thinking worse of my self) what are those which I question whether I might pray for them , or not ? Are they sinners ? So am I. Are they grievous sinners ? So am I. Surely I do not know enough of my self, if I do not know my self the worst, the vilest , the chiefest of sinners. It is then but justice that I should pray for the worst ; since I my self either am , or might have been worse than them. My prayers shall be general for all ; hoping that God may be pleased to have mercy on all. But if any among them be certainly reprobates, though I know it not , yet , I will pray that they may be taken from the number of the faithful, that for they may neither seduce by their temptations, nor offend by their examples, nor dishonour my good God any longer by their crying and multiplying abominations. Yet must I howsoever be charitable in my devotions ; and pray for others, as well as for my self.

But all this while (since my thoughts have been fixed upon those that are visited , and I am certainly resolved for whom I will pray) let me be sure that I direct my prayers aright , or else my devotion may be but blindness , and my religion, superstition. To him without doubt , and to him alone must I tender my petitions , from whom, yea from whom alone this sickness is sent upon this sinful land. And who is he which visiteth the earth , but only the great Creator of heaven and earth ? The very Philistines could ac-

acknowledge this, when the *Ark of the covenant of the Lord* came into the camp, and all Israel shouted with a great shout so that the earth rang again, 1 Sam. 4. 5. They then began to be afraid, for they said, *God is come into the camp. And they said, Woe unto us, for there hath not been such a thing heretofore :* vers. 7. *Woe unto us, who shall deliver us out of the hands of their mighty Gods ? These are the Gods that smote the Egyptians with all the plagues in the wilderness,* vers. 8. Thus even by the testimony of the uncircumcised my God is determined to be the sin revenging God, who punisheth offenders with these Plagues and Pestilences. But shall I only depend upon their testimonies who knew not God, for my assurance that this vengeance cometh from God ? No : I will look a little farther, and find *David* the good Prophet acknowledging it in his Psalms, and saying, *He made a way to his anger ; he spared not their soul from death ; but gave their life over to the Pestilence :* Psal. 78. 50. This the patient *Job* confessed, saying, *Behold happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty :* Job. 5. 17. *For he maketh sore, and bindeth up ; he woundeth, and his hands make whole,* vers. 18. This the holy Prophet *Hosea* proclaimed, and said, *Come and let us return unto the Lord ; for he hath torn, and he will heal us : he hath smitten, and he will bind us up :* Hos. 6. 1. This was the song of devout *Hannah* : *The Lord killeth, and maketh alive ; he bringeth down to the grave, and bringeth up ;* 1 Sam. 2. 6. Yea, and this God himself doth publish to the whole world, and saith, *See now that I even I am he, and there is no God with me. I kill, and I make a-*

live; I wound, and I heal; neither is there any that can deliver out of my hand. Deut. 32. 39. It is cleer then, it is most apparent that in this general sickness I must of necessity acknowledg the finger of God. There was once a time when he himself proclaimed, saying, *I am sought of them that asked not for me: I am found of them that sought me not.* Isa. 65. 1. *I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people.* vers. 2. And surely that time is now come again: for we sought him not, and yet we have found him in this day of our visitation, even in this dreadful sickness, vers. 4. He hath spread out his hands all the day long unto us a rebellious people, but we would not hearken unto him: justly therefore do we remain among the graves; and hence it is that our hands are held up unto him. But, alas so weak are our devotions; so feeble are we in our Petitions; so unconstant, so wavering are we in our faith, that our hands are heavier than our hearts. Exod 17. 12. We must be saine to have an Aaron, and a Har to stay them up, or else we are ready to let them down, and if they fall, the great Amalekites, (both our sins and Gods revenge) will prevail against us. He crieth out unto us, Behold me, Behold me; and (woe is unto us) we do behold him in his severe and consuming wrath: But O that we might behold him in the clear and most lovely glory of his mercy! O that he might now be sought of us, though formerly we have not asked for him! He once did promise that a time should be when the Children of Israel should come, they and the Children of Judah together, going and weeping: they should go

and seek the Lord their God: Jer. 50. 4. Surely that time is now come to us his Israel, for now we go, and weep as we go (as did David for Absalom) We weep as we go up to our chambers, 2 Sam. 18. 33. With Joseph, we seek where to weep, and we enter in to our chambers, and weep there; Gen. 43. 30. With the Church in the Psalms, we go forth and weep, Psal. 126. 6. With the Israelites, we weep before the door of the tabernacle of the congregation. Num. 25. 6. With David, and the people that were with him, we weep as we go up to the City, 2 Sam. 15. 30. Yea with Ishmael, we weep all along as we go, Jer. 41. 6. And as we weep, so I hope we shall seek too, even seek the Lord, and his strength; yea seek his face for evermore, Psal 105. 4. This is the way for pardon; and this is the means for health: for so God promised King Solomon, saying: If I shut up Heaven that there be no rain: or if I command the Locusts to devour the land: or If I send a Pestilence among my people: 2 Chron. 7. 13. If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked wayes; then will I hear from heaven, and will forgive their sin, and will heal their land; vers. 14. Lord, this Pestilence thou hast sent among us; among us Christians that are called by thy name: Let others do what they will, as for me, and my house, we will serve thee, O my Lord. Jos. 24. 15. Do thou make me to turn from my wicked ways, that thou mayest hear from heaven, and forgive my sins, and heal this land: for I will seek thy face; I will humble my self; I will pray unto thee, and say,

The Prayer.

OMnipotent Lord, thou sin-revenging God, who for disobedience diddest threaten thine own people of Israel to *smite them in the knees, and in the leggs with a sore botch that could not be healed from the sole of the foot unto the top of the head: Deut. 28. 35. to smite them with the borch of Egypt, whereof they could not be healed: vers. 27.* Thou who by the mouth of thine only son didst fore-tell to the *Jewes* that Nation should rise against Nation, Kingdom against Kingdom, and that there should be famine, and Pestilence in divers places: Mat. 24. 7. Be pleased, O thou great, offended Lord, in the bowels of thy compassion to let thine anger cease, and to bow down thine ear to thy sorrowful hand maid. O my God thou seest how I groan under the burden of thy wrathful indignation, bemoaning the general sufferances of our more general sins. Our sins, our sins do far exceed the transgressions of Israel: yea they are greater than those of the *Jewes* against the true *Messias*; for thine own Apostle beareth them witness, that *Had they known it, they would not have crucified the Lord of Glory: 1 Cor. 2.8.* but we alas, both have known, and do know him; and yet we crucify to our selves the son of thee our God afresh; and daily put him to open shame, Heb. 6.6. For these our offences thou hast begun thy revenge; yea and most justly too; for thou art clear, though

man should judge thee. Under this thy heavy wrath we groan O Lord, we cry we howl; for sickness increaseth, death approacheth: yea such a sickness, and such a death, as maketh us fear both our selves, and our neighbours; because we have not feared thee the Lord of hosts. Thou seest, O Lord our afflictions; even that our houses are made our prisons, and our sores our companions. Our streets are turned into pastures, our towns into wildernesses; and for our backwardness in our devotions our very doors instruct us to address our selves unto thee, and to beseech thee Lord to have mercy upon us. Our days are consumed in sorrows and languishing; and our nights in weeping and mourning. Thou woundest us and we cry; thou smitest us, and we roare; thou plaguest us and we are troubled, we are dismayed. Our *Golgothas* are surteited with the dead and our habitations infected with the living. We flie from place to place, from country to country; and yet we flie not from thy presence, we avoid not thy judgments. What shall we do? *Is there no balme, O Lord, in Gilead? Is there no Physician there? Why then is not the health of the daughter of thy people recovered?* Jer. 8. 22. Thy son, thy merciful son, thy sweet son *Jesus*, was sent to bind up the broken hearted, and to open the prisons to them that were bound, Isa 61. 1. and to comfort them that mourn: vers. 2. and he was not backward in the performance of this for which he was sent; for he healed all manner of sickness, and all manner of diseases among the people, Matt. 4. 23. At thy feet therefore, O *Jesus* thou best Physician, we cast our selves down, Matt. 15. 30. A multitude we are that lie at thy feet:

feet: Cure us, O Christ; heal us, O Jesus, as thou didst the multitude. *A whole multitude once did seek to touch thee; for there went vertue out of thee; and thou healedst them all* Luk. 6. 19. Thou wert moved with compassion, and didst heal their sick. Mat. 14. 14. Many didst thou cure of their infirmities and plagues. *Behold thy hand is not shortned that it cannot save;* Luk. 7. 21. *neither is thine ear heavy that thou canst not hear.* Isa. 59. 1. The number of Petitioners cannot deter thee; the multitude of suiters cannot molest thee; for thou hast healed many: Matt. 3. 10. therefore, with the multitude in the gospel, we press upon thee, that we may but touch thee; for thou hast vertue in thee: thou hast power to heal. O Lord hear, O Lord forgive. O Lord heal us of our grievous wounds. In the depth of thy fury when thou didst resolve to be revenged of a rebellious people, it was yet thy promise that thou wouldest leave a remnant from the sword, and from the famine, and from the Pestilence, that they might declare all their abominations among the people where they should come; that they might know that thou art the Lord. Ezek. 12. 16. Us thou hast plagued, us thou hast punished, so sorely, so grievously, that but few of us are left: yet O Lord now at last look in mercy upon us: O Lord let this remnant find thy compassion. O cure us, O heal us, O help us for thy mercies sake. When thou wert angry with Egypt thou didst threaten to smite it: Isa. 19. 22. But even at that very instant, thou didst likewise promise to heal it, and that they should return unto thee their Lord, and that thou wouldest be intreated of them; Jer 33. 6. Thou didst proclaim unto Judah that thou wouldest bring it

health, and cure; and wouldest cure them, and reveal unto them abundance of peace and truth. Thou didst promise unto Zion that thou wouldest restore health unto her, and heal her of her wounds, because she was called an out-cast by the people, saying, *This is Zion, whom no man seeketh after*; Jer. 30. 17. These were thy promises even in the midst of thy threatenings: and wilt thou be worse unto us then thou wert unto Egypt or Judah, or Zion? True it is that thou expectest our conversion; thou commandest us to turn unto thee with all our hearts, and with fasting, and with weeping, and with mourning. Joel 2. 12. To thee therefore, O God (though formerly we have not, yet now) do we turn. We turn unto thee both our weeping eyes, and our dejected countenances, and our wringing hands, and our bended knees, and our mournful voices, and our groaning hearts. Merciful God behold our tears, and view our countenances, and look upon our hands, and strengthen our knees, and hearken to our voices, and comfort our hearts. The Priests, O Lord, even thine own Ministers, do weep between the porch and the altar, and they say, Spare thy people, O Lord, and give not thine heritage to reproach, ver. 17. Our Ezra's pray, and confess, and weep, and cast themselves down before thine house; and the people assemble themselves unto them both our men, and our women, and our children; for we all weep very sore, Ezra. 10. 1. We weep, as the Israelites did before the door of the tabernacle of the congregation, Num. 2. 56. When twenty and four thousand of them died of the Pestilence. Thus we mourn; thus we weep: our eyes, our hearts, our very souls do weep: O let us taste of thy love; let

let us feel thy compassion. Make us to boast of thy praise, as thy servant David did: when he cried unto thee, and thou didst heal him. Psal. 20. 2. Thou hast been wrath with us, as thou wert with the Jews for their covetousness; and thou hast smitten us: thou hast hid thy self, and hast been angry; yet we have gone on frowardly in the ways of our hearts, Isa. 57. 17. But, O our God, do thou make us as penitent as those Jews; and then say unto us as thou didst unto thy Judah, I have seen thy ways, and I will heal thee: I will lead thee also, and restore comforts unto thee and to thy mourners: vers. 18. Alas, we mourn and yet we are punished; we grieve, and yet we are plagued; and all because our iniquities do testifie against us: but for thy name's sake, Jer. 14. 7. O Lord, be pleased to spare us. O the hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a stranger in the land; and as a wavering man that turneth aside to tarry but a night? vers. 8. Why shouldest thou be as a man astonied; as a mighty man that cannot save? Thou, O Lord; art still in the midst of us, and we are called by thy name; therefore, we pray thee, leave us not, vers. 9. O here is a Pestilence in our land; 1 King. 8. 37. and we make our prayers and supplications, vers. 38. and stretch forth our hands toward thine house, vers. 39. Hear therefore in Heaven thy dwelling place, and forgive; vers. 40. that we may fear thee, and walk in thy ways all the days of our lives. Or if the sins of us thy people have made thee to stop thine ears in our prayers, O hear thou our Hezekiah's praying for us who have not cleansed our selves, 2 Chron. 30. 18. Stay the plague from us thine Israel, as thou didst from the people, when

when thy servant Phinehas executed judgment, Psal. 106. 30. Cause our *Aarons* to take their *Censers*, and to put fire in them from off the altar, and to put on incense: Num. 16. 46. O let them come quickly to our congregations, and make an attonement for us. Let them stand between the dead and the living, and let the plague be stayed, vers. 48. Thine Angel stretcheth forth his hand upon our *Jerusalem* to destroy it: 2 Sam. 24. 16. O do thou as in the time of King David: Repent thee of the evil, and say unto the destroying Angel, It is enough: stay now thine hand. Hear, me O Lord, for the distressed people: and hear them for me, and hear thy Christ for us all: that to him, and thee, and thy blessed Spirit, we may render (as is most due) all praise and glory, thanksgiving and obedience, from this time forth for evermore, *Amen*.

14. The Fourteenth Subject.

*Tears of her whose house is shut up for
the Pestilence.*

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

Give eare to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

WHat? Shut up? Why so? Must mine house be a prison: and my self both the jailor, and the

the prisoner too? This is a punishment added unto God's, to be thus shut up from the society of men. Is this a visitation, thus to forbid our visitants? Was I wont to be such a gadder abroad, that I must now be kept at home under lock and key? Lord how suddenly am I transported with passion even beyond the bonds of reason and religion! O here is the messenger of death come into mine house; and now I must be thankful to authority for commanding me to retire my self to my privat and pensive accounts, who knoweth yet but that both my self, and my family may live, for all our inclosing? It may so please my God, that by my being seclused from the multitude, I may shun the infection of the multitude, and so what I conceived an injury, may end in a blessing. I perhaps say, and say truly, when I am awaked fully out of my passion, as *Jacob* did when he *awoke out of his sleep*: Surely the Lord is in this place, and I knew it not, Gen. 28. 16. My God is come indeed; although I am not worthy that he should enter under my roof, Luk. 7. 6. O he is come, but he is come in wrath and sheweth me the tokens of his anger: but I will submit to his pleasure, and say unto him in the language of the blessed *Virgin*: Behold the hand-maid of the Lord: be it unto thee according to thy will: Luk. 1. 38. Who knoweth but that instead of killing he may come to raise me a *Lazarus*; if occasion serveth, as once he did for *Martha* and *Mary*? Joel. 1. 43, 44. Peradventure he may come in judgment to others, and yet to me in mercy. Howsoever I will hope that I am one of those who are spoken unto from the Lord by the mouth of his Prophet: Come my people enter

ter thou into thy chambers, and shut thy doors about thee: hide thy self as it were for a little moment, until the indignation be over past: Isa 26. 20. Since then my Lord is come to be my guest, my house shall be empty, swept, and garnished, that no thing may offend him, nothing may displease him: and thus will I empty it; thus will I sweep it, thus will I garnish it.

Fare-well vain world; thou that hast deluded me with thy follies, and cozened me with thy false and braided wares. Come not near me: my doors are shut, and none such as thou shall enter here. Fare-well false friends, who only gaze upon the rising Sun. Ye who were my companions in folly, and enticers to fond and idle sports, fare-well, fare-well: no more shall ye enter with your bewitched charms, sports, pastimes, games, merry meetings, gossipings: fare ye all well: come no more to my doors, for if ye do come, ye shall knock, and knock, and knock again, and all in vain; for even to this purpose also are they now made fast. And now mine Eyes, the lustre of my countenance, ye windows of folly, take ye your leave of your vain objects; for I have a task to set you, that ye never yet were acquainted with. First I will prefer you to attend upon my heart: and whatever sighs and sobs my poor heart shall send forth, it shall be your duty to entertain them by the way, and enforce them to accept of the company of your tears. Ye shall weep till ye are weary, and then shall ye read: and when indeed ye are weary of poring upon divine pages, for your recreation ye shall weep again, that by that means ye may be fitted to read again. Next if

at any time I give you leave to consult with the
sister of mortality (as sometimes I shall be necel-
sitated to afford you a time of intermission by the
perswasions of nature) be sure that ye stay not too
long from your employments: for my haste is great,
my businels is of consequence: we have only a lit-
tle vvork to do for the King of eternity, and then
vve shall be at ease. And ye, mine Ears, that
have so often hearkened to the Syren songs
of the vain vvorld, novv bid ye adieu to your
musical harmonies, and ravishing concords: for I
must lock ye up for a season: and hereafter ye
shall hear a melody beyond the tuning of the
spheres: for the Quire of heaven shall ravish you
vvith their *Hallelujah's*. These Hands that so
proudly hid themselves under the skin of the *kid*,
and blushed vvhen they vv ere beheld by any less
than an idolater, shall novv entwine each other
in a mutual concord: and then revenging the
quarrel of their sins upon my treacherous heart,
they shall smite it, and thump it, and beat it, until
they have mollified it: until they have beaten that
stone into flesh, and that flesh into vvater, and
forced that vvater into tears for the sins of my
vvhole self. Next my Tongue, mine untovvard un-
ruly vvanton tongue: my false, pick-thank, tel-tale
tongue, that couldest never find the vvay to
tell the truth, or not willingly, or not vvith de-
light: thou, for thy idle, thy prophane, thy
vvicked speeches, shalt send out nothing but cryes,
and yells, and hideous dins, and horrid screeches
for thine offences: and if at any time I shall, by
thine obsequious service, be contented to trust
thee vvith an articulate prayer, be sure that thou
first

first take direction from my heart: and then

Chanter in French
signifieth to Sing.

Chant it out so loud (but forget not discretion) that it may be heard up as high as the throne of my God. Be sure thou doest

it, for I will have *a watch* over *my mouth*, and at *the doors of my lips*, Psal. 141. 3. That I may be certain thou offend not. As for the rest of my self (since I cannot stay now to give every part a charge in particular,) I shall command them only to attend the pleasure of my royal guest. Only my thoughts I must commit to the tuition of my heart, although it formerly hath been false unto me: and desirous I am that they might be pressed, pressed down with great and heavy burdens. But I charge thee, O my Heart, if ever thou hopest to be mine own dear Heart, that thou suffer not an imagination, not a thought to come near thee, but what shall be commended unto thee by religion, and what thou shalt dispatch to thy Maker.

And now I am prepared for thee: Welcome, O my God. If my rooms are not clean enough for thee, I must intreat from thee both direction and assistance to cleanse them. If any dust of wickedness hath flown about in the sweeping of them, I will now give my mind to wash my chambers with the tears of mine eyes; and that, I know, thou delightest in.

O thrice welcome blessed God. Welcome, O welcome my dearest Redeemer. O how truly did the Kingly preacher affirm that, *It is better to go to the house of mourning, then to go to the house of feasting: for that is the end of all, and the living will*

lay it to heart, Eccl 7. 2. My house is shut up indeed; it is shut up for the infection; for fear of the infection; for fear lest others should infect my family: or for fear lest my family should be infectious to others. But what of all that? I am not the first that ever was shut up: I am not the only one that ever was shut up. *The Leper* in the law was to be shut up seven days, Lev. 13. 4. And at the seven days end when the Priest looked on him, if the plague in his sight were at a stay, and spreaded not in the skin, he was to shut him up yet seven dayes more. vers. 5. This shutting up was rather for his cure, then intended for his hurt. *Noah* was said to be shut up in the Arke; Gen. 7. 16. But it was for his preservation: and so may I be likewise. *Jeremiah* was shut up too; yea in a prison, although his jayle was the house of the King: Jer. 32. 2. And yet, even at that time, he was visited by the best; by one better then the King: even by God himself: for he often spake to him in the time that he was shut up. Jer. 33. 1. Thus I am shut up even in a prison made of my dwelling: I hope that my God will speak comfortably unto me. I will hope that he hath shut me up as a jewel in a cabinet; in his care, in his tender compassion. If so, I am sure that no evil shall come in unto me, for he is holy, he is true, he is powerful, who hath me in keeping. He hath the key of David: he openeth, and no man shutteth; and he shutteth and no man openeth, Rev. 3. 7. True it is that sometimes he shutteth out; as when he shutteth out from his ears the prayers of his people. Thus the faithful complain by the mouth of the Prophet: *When I cry, and shout, he shutteth out my prayers*, Lam. 3. 8. Sometimes he shutteth up; and

and that in judgment too, *as He shutteth up the eyes of idolators, that they cannot see; and their hearts, that they cannot understand*, Isa. 44. 18. And sometimes man shutteth too, even when he is forsaken of God: for so saith the wise King: *A violent man shutteth his eyes, to devise froward things*; Prov. 16. 30. And again. God is said sometimes in judgment to shut up, even heaven it self; as in time of drought. Therefore Moses advised the Israelites, saying, *Take heed to your selves that your heart be not deceived and ye turn aside and serve other Gods, and worship them*: Deut. 11. 16. *And then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you*, vers. 17. But sure I am that although he should shut me up in judgment, yet he whose compassions fail not, in the midst of judgment will remember mercy, Lam. 3. 22. I know that in former times he hath been angry, and then before him went a Pestilence, Hab 3. 22. *And burning coals went forth at his feet*, vers. 5. I know that once when the people of Israel had offended, then the sword was without, and the Pestilence and the famine within: *he that was in the field was threatened that he should die with the sword; and he that was in the City, famine and Pestilence should devour him*, Ezek. 7. 15. I know that Elijah prophesied against Jehoram in writing, saying, *Thus saith the Lord, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa King of Judah: 2 Chron. 21. 12. Behold with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods*: vers. 14. *And thou shalt have great sickness by disease* of

of thy bowels, untill thy bowels fall out by reason of the sickness day by day, *vers. 15.* And I know also that if he cut off, and shut up, or gather together, none can hinder him: *Job. 11. 10.* But what then? What though he hath shut me up? Shall I therefore rage and rave like one distracted? What though I am a sister to Dragons, and a companion to Owles? *Job. 30. 29.* What though my skin should be black upon me; and my bones be burnt up with heat? *vers. 30.* Should I therefore cry, *Let the day perish wherein I was born, and the night in which it was said, There is a Child conceived?* *Job, 3. 3.* O no: I will rather resolve with afflicted *Job.* Though he slay me, yet will I trust in him, *Job. 13. 15.* Why should I offend to be dismayed? That God which dwellerh in the heavens hath taken up my house, and is come to sojourn with me upon earth: I will speak in the phrase of a King: But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens cannot contain thee: how much less this house of mine which thou now doest visit! *1 King. 8. 27.* O what a happiness it is to have God for our visitant! Though he cometh in wrath, yet is he welcome. O let me have my God any way, rather then not have him at all! If he should not sometimes be angry with me, I should suspect that he loved me not: but if for ever he should be angry with me, I should feel that he loved me not. He is never angry with me, but when I am not angry with my self. I will soon therefore appease his anger by revenging my self upon my self, for the sins which I have committed against his glorious name. And if I cannot be revenged enough, I will cry for anger; even for anger that I cannot punish

punish my self enough for displeasing him, who thus honoureth my roof. When the Israelites were to eat the Paschal Lamb, they were commanded to take of the blood thereof, and to strike it on the two side-posts, and on the upper door-post of the houses wherein they did eat it: *Exod. 12. 7. And the blood (saith the Lord) shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt, vers. 13.* O here is comfort now in the midst of affliction: here is joy in the depth of sorrow. See, there there is that token: there is the blood on the door; or at least; the representation of it, for the red Cross is there. It is to me for a token, or a memorial of the blood of that innocent Lamb without spot, that was slain, that was crucified on the Cross for the sins of the elect. Now Lord do what thou pleasest, spare, or strike; it shall be all one to me, so long as thou givest me a firm assurance that he hath suffered for me. I value not my flesh: I care not for this lump of walking dust: let it be blown away; let this muddy wall be thrown down: it is no matter; I am content, so long as I am sure that the anger of my God will be appeased by the blood of my Redeemer; and that so soon as my soul shall be freed from the prison of my flesh, I shall for ever sit on the right hand of my Jesus. Sure I am, that although my house be shut up because of the infection, yet my Christ will cleanse my soul with his blood. Therefore World farewell: shut up whom thou pleasest. Thy company is not so good, nor thy curtesie so great as to command my joy. Although my house here be shut up, yet he which

is faithful hath promised that *the gate of that new Jerusalem*, which is above, shall not be shut at all by day: and that there shall be no night there. *Rev. 21.*
25. O let me beg of my Lord, my Land-lord; yea my guest, my friend, my brother, my father, that (being I am a woman, a fearful woman, wonderfully afraid especially of a serpent or a dragon) he will be pleased to lay hold on the dragon, that old serpent which is the devil, and Satan; *Rev. 20. 2.* And bind him, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he may deceive me no more, *vers. 3.* O how contentedly then shall I mourn! How joyfully shall I grieve for all the offences that ever I committed! Well; now my God is pleased to speak to my conscience away will I go in private, all alone, and cry in a corner. I will weep by my self: away I will go; and separate my self from my family, yea even from him who is my head, and my Lord; that I may the more freely weep. This I will do, and this I may do; for when *Jerusalem* had her great mourning, not only every family mourned apart, but even their wives also mourned apart, *Zech. 12. 12.* So will I: I will mourn apart too. But because I must not offer to offer unto my God such a present as a little poor bottle of tears, *Psal. 56.* and say nothing to him when I tender it; humbly therefore upon my knees will I fall, and thus will I say unto him:

The

The Prayer.

GLorious, and ever living Lord God, who dost suffer the wicked to live in prosperity to be in trouble like other men, nor to be plagued like other men. Psal. 75. 5. but hast told us that whomsoever thou lovest thou dost chasten, and scourgest every child whom thou receivest: Heb. 12. 6. vouchsaf. I beseech thee to sanctifie this affliction which thou hast laid at this time upon me and mine. Thou art come, O my God, to call my sins to remembrance: 1 King. 17. 18. O let me not frustrate thine intent, nor repel the motions of thy blessed Spirit. My self, and my family are now shut up from the lewd temptations of the seducing world: Lord make me at this time to look into my self, into my own wicked and sinful heart, which hath been so long shut up even from mine own self, from mine understanding and my knowledge. This, O Lord, is thy time to speak: let it, I beseech thee, be my time to hear. My house is become a house of thy correction; and my self and family are the offenders whom thou art pleased to chastise. Lord correct us, but with judgment, not in thine anger, lest thou bring us to nothing, Jer. 10. 24. Thy wrath at this time lieth hard upon us, and thou afflictest us with all thy waves; Psal. 88. 7. Thou hast put our acquaintance far from us: thou hast made us to be an abomination unto them: we are shut up, and cannot come forth, vers. 8. Our lovers, and our friends stand aloof from us; and our neighbours stand a far off, Psal. 38. 11. By reason of this

this affliction mine eyes mourneth: Lord I call daily upon thee: and stretch out mine hands unto thee, Psal. 88. 9. O let not the waterflood overflow us; neither let the deep swallow us up; and let not the pit shut her mouth upon us; Psal. 69. 15. All the day long are we plagued, and chastened every day, Psal. 73. 14. I am weary of crying; my throat is dry: my sight even faileth for waiting so long upon thee my God, Psal. 69. 3. O consider thy distressed servants, that we are but flesh: and that we are even a wind that passeth away, and cometh not again, Psal. 78. 39. Deliver us, O Lord from the snare of the scowler; from the noisome Pestilence, Psal. 91. 3. Either send unto us, or else be thou thy self unto us, a staff as well as a rod; a supporter as well as a corrector, Psal. 23. 4. that so we may not be afraid for the terrour by night, nor for the arrow that flieth by day; Psal. 91. 5. Nor for the Pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day, vers. 6. Prepare us, O Lord, for those heavenly mansions, where thy Son sitteth at thy right hand making intercession for us. Hear him pleading for our remission, and interceding for our pardon. Out of his wounds have issued that precious balsamom, which is able to cure the sins of the whole world. In him be pleased to be reconciled unto us: and since our times are in thine hands, Lord either spare us for thine honour, or else receive us to thy mercy, Psal. 31. 15. Let the health of our bodies make us mindful to labour for the health of our souls: and let the sickness of our bodies put us in mind of the diseases of our souls: Good God, either preserve us from sickness, or protect us in sickness. Be thou our God, and
make

make us thy servants; and then come either with health, or with sickness; *thy will be done*. Thou canst cause a thousand to fall at our side, and ten thousand at our right hand, and yet preserve us. Psal. 91. 7. Thou canst, if thou pleasest, so protect us, that no evil may befall us; nor any plague come nigh our dwelling, vers. 10. O grant therefore that we may make thee our refuge; yea thee who art high, our habitation. vers. 9. *We are troubled*. O Lord, we are bowed down greatly; we go mourning all the day long, Psal. 38. 6. *We eat ashes as it were bread, and mingle our drink with weeping*, Psal. 102. 9. *Because of thine indignation, and thy wrath: for thou hast lifted us up and cast us down*, vers. 10. But O thou who art my only rock, why hast thou forgotten us? Psal. 42. 9. O why go we thus mourning by reason of this affliction? Thou art the God of our strength, *Why dost thou cast us off?* Psal. 43. 2. O give me leave (with Queen Esther) to speak yet again before thee the King of Kings, and to fall down at thy feet, Est. 8. 3. (As she did at the feet of King Ahasuerus) and to beseech thee with tears to withdraw thy visitation. O Lord our very souls within us do mourn; for thou dost cause our Sun to go down at noon; and dost darken our earth in the clear day; Job. 14. 22. Thou hast turned our feasts into mourning, and all our songs into lamentation; Amos 8. 9. Thou hast brought sackcloth upon our loins; and made our mourning as the mourning of an only Son; vers. 10. *The joy of our hearts is ceased and the crown is fallen from our head*: Lam 5. 15. *Wo unto us that we have sinned*, vers. 16. But O thou who wert anointed to preach good tidings unto the meek: Isa. 61. 1. who wert sent to bind up the brokenhearted;

to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord; yea and the day of vengeance of our God: to comfort all that mourn: vers. 2. To appoint unto them that mourn in Zion, to give unto them beauty for ashes; the oyle of joy for mourning; the garment of praise for the spirit of heaviness: vers. 3. Thou who settest up on high those that be low, that those which mourn may be exalted to safety: Job. 5. 11. Regard thou (I most humbly, and earnestly beseech thee) the prayers of us the poor destitute, and despise not our desires, Psal. 102. 17. Thou hast seen our wayes; O do thou heal us: lead us also, and restore comforts unto us, that we may be called Trees of righteousness, Isa 57. 18. the planting of thee our Lord, that thou mayest be glorified. Wound us not O father, with the wound of an Enemy, with the chastisement of a cruel one, for the multitude of our iniquities Jer. 30. 14. Let not our sorrow be incurable, because our sins be increased, vers. 15. Though for a small moment thou hast seemed to forsake us yet with thy great mercies gather us again. Isa. 54. 7. In a little wrath thou dost hide thy face from us, for a moment; but with everlasting kindness have mercy upon us, O Lord our Redeemer. v. 8. O thou who art our Redeemer, the Holy one of Israel, the God of the whole earth, vers. 5. Let thine ears be open unto our cries: Psal. 34. 15. Open thine eyes, and see our afflictions. Isa. 37. 17 How we are shut up from the comforts of the godly, and from the society of our indeared friends. Consider and hear me, O Lord my God: lighten our eyes lest we sleep the sleep of death. Psal. 133. Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so

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our eys wait upon thee O Lord our God, until thou have mercy upon us: Psal. 123. 2. O do thou grant unto us remission of our sins; patience in our miseries; comfort in our distress, physick for our health and recovery: and in thy blessed time, bring our souls out of prison that we may give thanks unto thy name: which thing if thou wilt grant unto us, then shall the righteous resort again unto our company: Psal. 142. 7. So shall we that be thy people, and sheep of thy pasture give thee thanks for ever: and shew forth thy praise from generation to generation; Psal. 79. 13. world without end, Amen.

15. The Fifteenth Subject.

*Tears of her who is visited with the
Pestilence, being,*

1. *Either wounded with a Sore.*
2. *Or marked with the Tokens.*

1. *Tears of the visited, being wounded
with a Sore.*

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

*Give eare to my words, O Lord; consider my
meditation.*

*Hearken unto the voice of my cry, my King, and
my God; for unto thee will I pray.*

O*H'tis come, 'tis come. My heart is sore pained
with in me; and the terrors of death are fallen up-*

on me; Psal 55. 4. See, See; What swelling's this?
 What rising's this: Oh, it is the messenger of death,
 and biddeth me to enquire into my sinfull life. I
 am struck, Oh I am struck to the heart. This is
 the impression of anger, and the blot of him who
 in his wrath may justly blot of him in his wrath
 may justly blot me out of his wonted compassion.
 Yet let me not despair: let me not be too much dis-
 may'd. While there is life, there is hope. The wo-
 man in the Law who had *gone aside to another man
 instead of her husband*; Num. 5. 20. (whereof her
 husband was jealous, and brought her to her pur-
 gation) was to be charged by the Priest with an Oath
 of cursing: vers. 21. Upon whose drinking of water,
her belly did swell, and her thigh did rot; vers. 22.
 Surely I have drunk none of that water: or if I
 have, it cannot hurt me; for by that very Law,
 the innocent escaped free from the punishment; ver.
 28. I have never dishonoured my nuptial bed; nor
 defiled my self with any other man that this swel-
 ling should light upon me. Yet (now I better con-
 sider of it) let me not deceive my self. There is as
 well a spiritual, as a carnal adultery. Even a Vir-
 gin may be styled an adulteress. Have I never tur-
 ned from my God? Hath my soul never forsaken
 her dearest husband, my blessed Redeemer, to com-
 mit a spiritual whoredom? O guilty, guilty: woe
 is me, I cannot choose but plead guilty to this my
 Indictment. My conscience telleth me that I have
 followed the temptations of the enemies of Christ
 I cannot tell how often: and justly therefore (I must
 confess) may this swelling be my punishment; for
 greater then this, hath been my due desert. Perad-
 venture to correct my pride, this thorn in my flesh

may be a messenger of Satan, sent to buffet me, 2 Cor. 12. 7. as once Saint Paul had one sent unto him: for who of all our Sex is not guilty of this folly? Among us are the tender and the delicate women, (such as were among the Israelites) who will not adventure to set the sole of the foot upon the ground, for delicateness and tenderness: Deut. 28. 56. And (not to flatter, or deceive my self) I may peradventure be one of them. Or if I have not had power to put in practice what I desired, yet it may be that my desire hath been to be as delicate as the chiefest and finest of our Sex.

Satan is said to have gone forth from the presence of the Lord, and to have smote Job with sore boils, from the sole of the foot to the crown of his head; Job 2. 7. O that I were but half so righteous as was holy Job, of whom God himself beareth witness that there was none like him in the earth; a perfect, and an upright man; one that feared God, and eschewed evil! Job. 1. 8. But alas I am no such person; for I have, by my wickedness, as it were taught the serpent to go forth from the presence of the Lord, and to smite me with this sickness, this rising, this swelling, worse than those boils which infested Job. David had a sore too, a running sore (although he was a man after God's own heart, 1 Sam. 13. 4.) for so he complained, saying, My sore ran in the night and ceased not; my soul refused comfort; Ps. 77. 2. But his sore was not like unto mine: for his was in the fierce combat which he had with distrust; and it may as well be meant that his hand by night reached out in prayer, and ceased not: or by that sore may be meant the running of his eyes, which dropped in the night for his grievous crimes, and ceased not;

as well as an impostume, or ulceration. But mine is not such : it is a sore indeed , a carbuncle, a pestilentiall sore ; although as yet it is not come to such maturity as to do as *David* spake of his. It is yet but a swelling , a hard swelling , a rising : and for its swelling , and for its hardness , it may either be my very heart removed from the seat appointed it by nature ; or else it may be sent to put me in mind of the proud swelling , and the malicious hardness of mine impenitent heart. Alas, if I do but seriously consider of that little morsel of proud flesh , or rather stone, hard stone then flesh, that *Adamantine heart* , what have I not deserved for that wicked heart , which others were ever punished with? Worse, far worse do I deserve then ever did *Judah* : I only want a Prophet to lament mine estate as *Isaiah* did hers , for the judgments of God inflicted upon her for rebellion, and to cry, *The whole head is sick, and the whole heart is faint : Isa. 1. 5. From the sole of the foot even to the head there is no soundness in it ; but wounds, and bruises, and pricking sores: they have not been closed, neither bound up, neither mollified with ointment; vers. 6.*

But what shall I do in this distress? May not these poisoned humours that have conspired together in this present tumour ; as well be some other disease , as the infectious Pestilence? Lord , how fain would sinners live in ignorance, and never either understand the offences which they have committed , or know the manner and the kind of their punishments ! How fain would the sick delude themselves with a conceit of health : and hoping for life, cozen their knowledg with the falshood of opinion ! I cannot deny but it is the

sickness which I am stricken with ; the infectious sickness , the dreadful Pestilence : and I can have no hope of life if once it seizeth on my trembling heart. To prevent that danger therefore, since my heart hath hitherto been , so stony , so hard to entertain the motions of the blessed Spirit , I will request it now to continue its *obduracy*, not against my great God , but against this sad and deadly *sickness*. What it hath usually retained almost to the utter undoing and destruction of my soul , I will intreat it to continue now for the preservation of my *body*. Or if that will not do ; if it resolve to yield in this time of distress , far rather then I will seek to that , I will humbly beseech my offended Lord, to take possession of my heart : and if he will vouchsafe to grant my petition . then come what can come ; I am sure I shall have comfort , because I shall have the society of my God. But what if my heart be preserved from these malignant humours ? HAV I then any assurance that my disease is not mortal ? Alas no ; but I must use the means, and beseech my God to give them his blessing. I must apply those things which will mollifie this swelling : it must be softned, be broken, be drawn, before it can be healed. Thus, even thus must I deal with my heart too. The malicious humour of sin and corruption have already assembled there and caused it to swell. I will hasten therefore to *Job's* Physician , who *softned his heart, and troubled him* : Job, 23. 16. And I will beseech him for Christ's sake to mollifie mine ; for there are more than the *seven abominations* of a dissembler in it : Prov. 26. 25. I will pray him to *rent it, to break it, to break up the fallow ground of it* ; Joel.

2. 13. For he better can break mine, then the misery of reproach could *break the heart* of the Prophet *Daved*: *Hof.* 10. 12. I will intreat him to *take away the fore-skin* of it, *Psal.* 69. 20. And to *wash it from wickedness*, that so I may be saved, *Jer.* 4. 4. And that no *vain thought* may lodge in it: *vers.* 14. I will request him to *search* it; that he will lay something to it? *Jer.* 17. 10. Even all the wickednesses that ever I have committed: *Isa.* 47. 7. Then, when he hath *broken* it, I know that he will *heal* it, and *bind up the wounds* of it, *Psal.* 147. 3. For to this purpose he sent his son, his only begotten son, my Redeemer, my *Jesus*, even to *bind up the broken hearted*; *Isa.* 61. 1. But when this great cure shall be wrought for me, what have I to render unto him by way of thankfulness? Alas nothing, even just nothing at all, unless he will accept of that broken, yet therein that whole and cured heart. That, then shall be his, and I know that he will accept of it, for so saith *David*, that *man after his own heart*; *Act.* 13. 22. *A broken and a contrite heart*, O God thou wilt not despise, *Psal.* 51. 17. From the *malice* of his heart doth proceed the *malignity* of this my disease; for *sin* is the cause of every *sickness*: But all this while I do but talk of this malady, I seek not for a remedy. Alas to whom shall I go? To what *Physician* or *Chyrurgion* shall I repair? I read that if any man of the house of *Israel* had in the skin of his flesh a *rising*, or a *swelling*, or a *bright spot*; and if it were in the skin of the flesh like the plague of *Leprosie*, then he was to be brought to *Aaron* the Priest, or unto one of his sons the Priests, and the Priest was to look in the plague on the skin of the flesh, and then to proceed according to order; *Lev.* 13.

2. 3. Thus, under the Law, the Priests were the Physicians both for the body and the soul: whereupon the Prophet *Jeremiah* complained, and accounted it as a great judgment upon the people for their sins, that From the Prophet even to the Priest every one dealt falsely: Jer. 6. 13. They healed also the hurt of the people slightly; vers. 14. Hence also another Prophet reprov'd them, because The diseased they had not strengthened; neither had they healed that which was sick; neither had they bound up that which was broken: Ezek. 34. 4. Under the Gospel also the Apostles were likewise Physicians for both, for when Christ had called unto him his twelve Disciples, he not only gave them power against unclean Spirits, to cast them out; but also to heal all manner of sicknesses, and all manner of diseases; Mat. 10. 1. Doubtless by this I am likewise taught, into whatsoever sickness I fall, whatsoever disease I am visited with, first of all to go to the Priest, to the Minister of God: Psal. 110. 4. First to examine my soul, before I look for the cure of my body. To the Priest will I therefore go; to the chief Priest, to the high Priest, to the chiefest and highest that ever was; even to him who is a Priest for ever af-

ter the order of *Melchizedek*: and humbly will I beseech him to teach me to fear his name: and then I know that he who is the

Son of righteousness will arise with healing in his wings: and will make me go forth, and grow up as calves of the stall; Mal. 4. 2.

Make use of the Prayer which followeth the next Meditation.

2. *Tears of the visited, being marked
with the tokens.*

The Soliloquy.

The Ejaculation.

Psal. 5 1. 2.

Give ear to my words, O Lord; consider my meditation.

*Hearken unto the voice of my cry, my King, and
my God; for unto thee will I pray.*

THere is a time to kill (saith Solomon) and a time to heal; Eccl. 3. 2. O that time to kill is now come upon me: but I know not how so much as to hope for the time of healing, for here I find the tokens of death, the marks of my mortality. This flesh, this sinfull flesh of mine, which hath been so washed, so unguented, so smoothed and coloured, according to the choicest wit of art and industry, hath now the stains in it of a contagious sickness. Where are now those admirers of comeliness, and those idolatrous doaters upon the beauty of Women? Let them come and learn the vanity of their opinions; and chide their simplicity by these tokens of vengeance. O what a frail thing is woman; easily deluded into a beliefof her beauty, and as easily stricken with her owndeformity!

But what do these spots mean to die my flesh, and strike such a deep tincture in a smoothed skin? Are diseases blind, that thus they fasten every where without either choice, or exception? Vain woman as I am, why do I spend these minutes,

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These few and winged minutes allotted unto me, in such impertinent quæries? These *blewifh stains* tell me that I must provide to answer for my sins (yea shortly, speedily) before him who dispatched them hither unto me. *Death* approacheth, mortality knocketh at my burdened heart. Lord how heavy is my soul! Even as if it were already at the great tribunal, and pleaded guilty of millions of enormities.

They have corrupted themselves (saith *Moses* by the *Israelites*) *their spot is not the spot of God's Children; they are a perverse, and crooked generation*; Deut. 32. 5. Is there a spot then which even the Children of God may be subject unto? Why then may not these be some of those spots and my self be one of those *children of God*? Lord how willingly, how greedily doth every one strive to die the death of the righteous! How easily are we apt, through ignorance, to dwell in the letter of the text, when we should rather prie into a *farther intent* of the blessed Spirit! That spot of the Children of God is not seated in the body, but in the soul; and that spot in the souls of the *Israelites* was chiefly Idolatry. True it is that even the righteous have their stains too; but not such bloaches, not such great and foul spots, or howsoever not of such a deep tincture, not died so in grain as are those of the wicked: for they are washed out of the *tears* of sorrow through the *blood* of the Lamb; *vers. 15, 16, 17.* O that my spots were only in my skin, and not in my soul: and that I could truly justify my self in the language of *Job*, *Let me be weighed in an even ballance, that God may know mine integrity*, Job. 31. 6. *If any blot hath cleaved to my hands*; *vers. 7.* But alas I cannot, I dare not. Yet if I could but
come

come to a sight of my sins, and be truly humbled for them, then am I sure *that* he who taught *Jacob* how to increase his flock of the *speckled and the spotted*, Gen. 30. 39. would easily make me *white as wooll*, Isa. 1. 18. But how, or upon what grounds can I expect his mercy, seeing all *that* I can suffer is not punishment enough for all *that* I have trespassed? *Without shedding of blood is no remission*, saith the blessed Apostle: Heb. 9. 22. What comfort then can I expect, or what mercy can I hope for, seeing *that* my blood, my life is not of value enough to suffer what my sins have merited, much less to purchase remission of my sins? What now shall I do? What hope can I have *that* my body should be free from these spots of my disease, when I know not how to be freed from the pollutions of my soul? By the *Mosaical law*. If any one of the common people sinned against the commandments of God, concerning things which ought not to be done, *A Lamb without blemish* was to be his offering, and so the atonement was made for the sin, and it was forgiven; Lev. 4. 27. 32, 35. Here yet was some ease for a distressed soul: the sin was forgiven through the blood of the *Lamb*. But what hope have I of remission? That Law doth no longer stand in force, nor will the blood of a common *Lamb* be accepted for the least, the smallest offence. Yet cheer up O my drooping soul: Let my fainting spirits, and my sorrowful heart take comfort in the midst of my deep distress: for there is a *Lamb*, an *innocent Lamb*, a *Lamb without blemish*, which once was offered to bear the sins of many: Heb. 9. 28. I am one of those many who have sinned, and why then should I not be one of those many too, whose

sins

sins he hath borne? Lord make me one of thy Children through the merits of thy Son; and cleanse the pollutions of my Soul by the Blood of that Lamb, even that Lamb of God which taketh away the sins of the World: Joh. 1. 29.

But whilst I thus meditate upon the stains of my soul, my body biddeth me to look upon these unwonted blemishes. Lord, how *blewish* they appear! Surely if those doaters upon our sex should see these spots, they would forget their idolatry, and tremble at the judgment. When Mordecay was cloathed in his blew and white, it is said that he went in *royal apparel*; Est. 8. 15. The apparel of my skin methinks, doth seem to resemble the covering of his body; for here is the ancient *white* which nature conferred, and here is the *blew* come now too, sent me from God. It is *royal apparel*, because it is sent me by the King of Glory: and it is welcome too, because that *glorious King* is the father likewise of mercies, and the God of all consolation; 2 Cor. 1. 3. The *blewness* of a wound cleanseth away evil, saith the wise King Solomon; Prov. 20. 30. Surely he meant not such a wound, such a spot as is each of these; for although these are *blew*, yet certainly they cleanse not; or if they do cleanse, their cleansing concerneth nothing but my soul, they put me in mind of that duty, for my time is short, and suddenly shall my poor soul bid fare-well to this corrupted, to this spotted body: but as for this body it cannot be cleansed, it may be ruined by these *blewish wounds*. Christ saith to his Church, *Thou art all fair my love; there is no spot in thee*; Cant. 4. 7. and St. Paul telleth me how it cometh to pass that it is freed from spots, for Christ (saith he) gave him-
self

self for it, that he might sanctifie it, and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish: Eph. 5. 25, 26, 27. Of this Church am I a member; a poor, weak, unworthy member; and yet I have my spots, my corruptions in my soul, which these in my body peep out to remember me of. But why did I not keep the commandments without spot and unrebukable? Tim. 6. 14. Why have I not kept my self unspotted from the world? Jam. 1. 27. O for this, for this very cause am I now thus visited, am I now thus stained: and no more am I able to take these prints out of my flesh, then the Ethiopian is able to change his skin, or the Leopard his spots: Jer. 13. 23. Yet I have comfort in my Redeemer; in him who hath redeemed me (not with corruptible things, as silver and gold) from my vain conversation; but with the precious blood of himself, as of a Lamb without blemish and without spot; 1 Pet. 1. 18, 19. Though my body therefore decay, yet I have a confidence that my soul shall live: I have an assurance of that; for he who bringeth me to a sight of these spots, hath given me likewise a sight of my sins (his name be for ever magnified for it) and methinks they appear a thousand thousand times more loathsome, more ugly in my soul, than these do in my body. They are ten million of times more certainly mortal in their own condition to my soul without the mercy of my Jesus, than these are to my body. Yet if it might be safe for me to expostulate with my God, I would say unto him in the language of the Prophet, *Why is my pain thus perpetual,*
and

and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as waters that fail? Jer. 15. 18. Hast thou utterly rejected me? Hath thy soul loathed me? Why hast thou smitten me, and there is no healing for me? I look for peace, and there is no good; and for the time of healing, and behold trouble, Jer. 14. 19. But if I should thus expostulate in the phrase of the Prophet, yet must I howsoever conclude with the Prophet, and say, I acknowledge, O Lord, my wickedness, and the iniquity of my fathers; for we have sinned against thee: Jer. 14. 20. Yet, methinks, these spots will as hardly go out of my mind, as out of my body. The express word of God to the Israelites was, Ye shall not make any cutting in your flesh for the dead, nor print any marks upon you: I am the Lord: Lev. 19. 28. And good reason there was for this prohibition; for they were apt to be led by the heathens, among whom it was a custom at the death of their friends to lament and cut themselves: it was their manner also to make incisions in their flesh, and to fill up the wounds with *Stibium*, or Ink. But I, alass, do find here such prints and marks in my flesh, as the very heathen themselves would have stood amazed at; yet these are not carved by the violence of my self, but by the finger of my God. I must therefore content my self, and rejoyce at the sight of them, since they proceed from him who is the father of lights (although they presage darkness unto me) for every good gift, and every perfect gift, is from above: Jam. 1. 17. This gift does not seem in it self to be either good or perfect; but upon second, and more serious cogitations, if my true repentance

ance ensue upon them, I shall find that they will hasten me to the best good, to the chiefest perfection; even to the Kingdom which is purchased for me by the blood of my Redeemer. Alas I cannot choose but cry out with *Job*, and say, *I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark; Job. 16. 12.* Or with *Jeremiah*: *He hath bent his bow, and set me as a mark for the arrow: Lam. 3. 12.* Or with *Job* again, through the extremity of my sorrow I am enforced to expostulate with my God, and say, *Why hast thou set me as a mark against thee, so that I am a burden to myself? Job. 7. 20.* But I will silence my self in his words again, and say, *I have sinned; What shall I do unto thee, O thou preserver of Men?*

When it pleased the Almighty to preserve his Children in the City of *Jerusalem*, when the rest should be destroyed, he commanded a man that was cloathed with Linnen, and had a writers ink-horn by his side, to go thorow the midst of the City, thorow the midst of *Jerusalem*, and to set a mark upon the fore-heads of the men that sighed; and that cried for all the abominations that were done in the midst thereof: *Ezek. 9. 2, 4.* A Mark I have too; yea more than one, and one, and one, though not in my fore-head; and they are set on as if they proceeded from the Ink of the Writer: but, wo is me, I have either not cried at all, or not enough, either for mine own sins, or for the abominations of *Jerusalem*: how then can I hope to escape the destruction? And yet he that spared them, if he please can spare me likewise: for *his hand is not shortened, that it cannot save; neither*

in his ear heavy, that he cannot bear: Isa. 59. 1. When Hezekiah was commanded to set his house in order, and it was told him that he should die, and not live; he turned his face to the wall, and prayed unto the Lord, and wept sore; 2 King. 20. 1, 2. and presently Isaiah was sent unto him, to tell him; Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold I will heal thee: and I will add unto thy days fifteen years: v. 3, 5, 6. He may be pleased to say unto me too, as he did unto Hezekiah; for I also weep; yea I weep very sore: and I also pray; yea I pray heartily, and say, Be not thou far from me, O Lord: O my strength hast thou to help me: Ps. 22. 19. But Hezekiah was more righteous than I am, for he walked before the Lord in truth, and with a perfect heart, and did that which was good in his sight: 2 King. 20. 3. whereas in me dwelleth no good thing: Rom. 7. 18. But Miriam was a woman as I am, yea and sinful; and yet when she was leprous, Moses cried unto the Lord for her and said, Heal her now, O God I beseech thee; and she was shut out from the Camp but seven days, and was healed: Num. 12. 13, 15. O but she had a Moses to pray for her, whereas I, alas, have none; I have no such Moses to pray for me. But what shall I therefore remain quite destitute of all hopes? Shall I despair of the goodness, and the tender mercies of the most high? No, I may not, I must not, for that would but increase my sin, and add to my torments. The woman in the Gospel who for twelve years space had an issue of blood, and had suffered many things of many physicians, and had spent all that she had, and was nothing bet-

bettered, but rather grew worse; she only came behind my Jesus, and touched his garment; and straight way the fountain of her blood was dried up, and she felt in her body that she was healed of that p'ague; Mark 5. 25, 26, 27, 29. With that fearing and trembling woman therefore will I in like manner fall down before him; and tell him all the truth: verse. 33. I will confess unto him all my sins; or, at least, so many as possibly I can call to my remembrance. Who knoweth but that he may say unto me as he did unto her, *Daughter thy faith hath made thee whole; go in peace, and be whole of thy plague*, v. 34. I am resolved to take no repulse. The whole multitude, even the multitude of my sins shall not hinder me (though they rebuke me) that I should hold my peace: but (with the blind man in the Gospel) I will cry so much the more, *Jesus thou son of David have mercy on me*: Luk. 18. 39. Or (if that prayer be too short) while he shall prolong my time I will compose and settle my self to a larger Form, and earnestly, fervently, zealously I will pray unto him, and say.

The Prayer.

O Eternal, and most merciful Lord God, whose eyes are ten thousand times brighter than the Sun, and yet thou vouch'stest to look with thine eye of providence even upon the meanest of the Children of men: *Regard* (I beseech thee)

the

the low estate of thine afflicted handmaid; Lu. i. 48. Thou knowest all my desires; and my groaning is not hid from thee; Ps. 38. 9. To thee the pollutions of my poor Soul are more naked and open, than these spots in my flesh are obvious to my sight. The foulness of my corruption have conspired with the infectious Air to cause these stains in my skin: and by them I am commanded to prepare for my dissolution. Lord if thou hast decreed by these means to free me from this world of pain and misery, be pleased to translate me from hence to the joy of thee my Lord and Master; Mat. 22. 53. Give me (O my Father) a sight of mine imperfections: make me loath them, and tremble at them, more then I do at these messengers of death. Wean me from the love of sin by the consideration both of thy displeasure, and mine own mortality. These spots appear like so many eyes, which seem to stare me in the face, and would affright me with horreur: and all because I had not always a consideration that thine eyes in every place do behold the evil and the good; Prov. 15. 3. Blessed God give me a sight of my corruptions, and a derestation of them, and then turn thou thy face away from my sins, and blot out all mine iniquities; Ps. 59. 1. Speak peace and health unto my wounded soul, which every minute expecteth thy coming. Lord thou art a God who canst not abide to behold unrighteousness: look not therefore with thy wrathful eye upon me who am all sin and pollution; but upon thy Son, and his sufferings. Or if thou canst not choose but look upon me, first cloath me with the Righteousness of that immaculate Lamb; so shalt thou

thou see me with love and delight, and I shall behold thee with unspeakable joy. Prepare me, O my God, that I may be a fit guest to be called and invited to the supper of the Lamb: Rev. 19. 9. Seal unto my Soul the remission of mine offences, and then take me willingly to resign up my body to thine own disposing. Yet thou mayest speak the word (if so thou please) and thy servant may be healed; Mat. 8. 8. There was a Leper in the Gospel who fell down at thy feet, O Jesus, giving thee thanks, and with a loud voice glorifying thy name, because thou hadst healed him: Luk. 17. 15, 16. It is as easie for thee to restore me in like manner, as thou didst that Leper. When Ephraim saw his sickness; and went to the Assyrian, and Judah saw his wound, and sent to King Jareb; there was found no healing, nor curing of the wounds: Hos. 5. 13. but those that come unto thee shall find that thou art both able and willing to heal all those that are broken in heart, and to give medicine to heal their sickness: Ps. 147. 3. for unto Israel thou diddest proclaim thy self The Lord that healeth; Ex. 15. 26. Have mercy therefore upon me, O Lord; for I am weak: O Lord heal me, for my bones are vexed: Ps. 6. 2. Strengthen me now upon my bed of languishing; make thou all my bed in my sickness: Ps. 41. 3. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise. O let not my bruise be incurable, though my wound be grievous; Jer. 17. 14. 30. 12. Let me have one to plead my cause, even that Holy one, thine onely begotten Son, that he may bind me up, and give me healing Medicines, v. 13. Thou art he who didst promise Jacob to correct him in measure, though

not to leave him altogether unpunished, v. 11. Thou rebukest me for my sin, and makest my beauty to consume away like as it were a moth fretting a garment; Ps. 39. 11. These Marks in my flesh do cause a trembling even in my Spirit. Lord grant that upon my Soul be not found the *Mark of the Beast*: Rev. 14. 37. but the Mark of thy Son, that he may own me for his. O turn thou unto me, and have mercy upon me: give thy strength unto thy servant, and save thy distressed Hand maid: Ps. 86. 16. Shew now some good token for good, that it may appear unto the World that thou Lord dost help me, and comfort me; vers. 17. But if in thy secret purpose thou hast decreed at this time to gather me unto my Fathers, make me with joy and comfort to render mine account unto thee the Lord of Heaven and Earth. Look not upon the sins and offences of my mislaid life, but rather look upon my Redeemers death, who was wounded for my transgressions, bruised for mine iniquities: the chastisement of my peace was laid upon him: Is. 53. 5. By his stripes therefore let me be healed. In the midst of the street, of thy Throne, O God, and of either side of the River of life there is a Tree of life bearing twelve manner of fruits; and the leaves of the Tree are for the healing of the Nations; Rev. 22. 2. O my God let me but come to taste of those Fruits: let me but be shaded under the leaves of that tree of life. Be merciful unto me: heal my soul, for I have sinned against thee: Psal. 41. 4. Then shall my soul bless thee, O my Lord: and all that is within me shall praise thy holy name, who forgivest all mine iniquities, and canst heal my diseases, Ps. 103. 1, 3. Into thine hands I commend my Spirit, for
thou

thou hast redeemed me O Lord, thou God of truth. Psal.
 31. 5. *The Spirit and the Bride say Come*; Rev. 22. 17.
 Therefore let me who now hear it, say *Come*. Let me
 hear thy voice, O God, *in the cool of the day*; not in
 the heat of thy displeasure: Gen. 3. 8. And thou, O
 my Jesus who for such sinners wert made a sacri-
 fice on the altar of the Cross; bow down thine
 ear as thou didst upon the tree; and hear, and ful-
 fill the desires of thy wounded suppliant. Come
 O Jesus, and embrace me in thine Arms: hide me
 in thy wounded side from the wrath of thy father.
 In thee alone do I trust: to thee alone do I flee:
 succour me, help me, save me, O Christ. The
 world I leave: to thee I come. At the door of thy
 mercy do I knock, I call, I cry. Lord protect me:
 Jesus comfort me, strengthen my faith and con-
 firm my hope As my earthly body draweth nearer
 to the earth; so do thou draw my soul up nearer
 unto thee *who art the father of spirits* Heb. 12. 9.
 O God make speed to save me. O Lord make hast
 to help me. Finish soon these days of sin, and
 then let me enter into thy celestiall paradise; and
 that for his sake in whom alone thou art well plea-
 sed, even Jesus Christ my only Mediator, and Re-
 deemer, *Amen*.

16. The Sixteenth Subject.

*Tears of a Mother for the sickness of
her child.*

The Soliloquy.

The Ejaculation.

Psal. 5. 1. 2.

*Give eare to my words, O Lord; consider my
meditation.*

*Hearken unto the voice of my cry, my King, and
my God; for unto thee will I pray.*

IT shall come to pass (saith Moses to the house of Israel) if thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments, and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the City, and cursed shalt thou be in the field: Cursed shall be thy basket, and thy store: yea Cursed shall be the fruit of thy body, &c. Deut. 28. 15, 16, 17, 18. What, all these curses from Heaven for the sins of poor distressed mortals? O what a multitude of evils do our sins deserve! What punishment doth not iniquity cry for? It cryeth for the curse of the City, the decay of trading; the curse of the field, whole rivers of blood in furious battles; the curse of the basket and the store, the dearth of provisions. Yet all these

these are but outward punishments, and reflect only upon the baser, the worse part of our selves the body: but *Cursed shall be the fruit of the body: Oh this biteth like a Serpent, and stingeth like a Cockatrice: Prov. 23. 32.* The fruit of my body is afflicted with sickness: but is the sin of the parent the cause of his affliction? Yes, yes: my conscience acknowledgeth the guilt; let my tongue be as ready to confess it. and my heart to repent of it. But how standeth this with the justice of the Creator? *Shall not the judge of all the earth do right? Gen. 18. 25.* The Prophet Ezekiel telleth me from God that *The son shall not bear the iniquity of the father; Ezek. 18. 20.* Neither shall the father bear the iniquity of the son; but the soul that sinneth, it shall die. Else the daughter, *Mich. 7. 6.* might rise up against her mother (as saith the Prophet) and the women, *Jer. 9. 20.* (By reason of the vengeance due for their sins) might teach their daughters wailing, if the four grapes which the parents have eaten should set their childrens teeth on edge, *Jer. 31. 29.*

But let God be true, and every man a liar, that he may be justified in his sayings, and may overcome when he is judged; *Rom. 3. 5.* He it is who hath threatned to visit the iniquity of the fathers upon the Children unto the third and fourth generation of them that hate him; *Exod. 20. 5.* The sin is mine; but the punishment is mine infant's: And again the sin is mine infant's, and the punishment is mine. And yet farther: The sin is of and from both; and the punishment is inflicted upon both: His sufferance is my sorrow, and his pains my distress. Lord what a due reward of sin is punishment! My child as yet (it may be) knoweth not sin; and yet is he punished

punished he knoweth not for what. I know sin; and yet I stand not affrighted, nor amazed at the punishment thereof. I am commanded to love mine enemies; Mat. 5. 44. but doubtless sin is excepted, for such an enemy I am bound to hate. O that I could hate it right sore, even as mine enemy! Psal. 139. 22. It is the Psalmist's charge, O ye that love the Lord, see that ye hate the thing that is evil; Psal. 97. 10. Could I thus do, it would bring peace to my self; and likewise might bring health to my babe. Oh I now feel the sting of my sin piercing his body; and the malignity of my corruption breaking out in his disease. Adam in innocency knew no pain: but by reason of his fall, diseases are become the fruit of the fruit. Gehazy for sin was visited with the disease of Naaman the Syrian: 2 King. 5. 27, And his two talents of silver, and two changes of raiment, vers. 23. burdening his conscience more than the bodies of his servants, bought him the Leprosie. The fire that Jehoram felt in his bowels made him sensible of the punishment for his want of compassion to his brethren whom he slew with the sword: 2 Chron. 21. 18, 4. The hardness of Pharaoh's heart made the ashes to turn into boyles and blains in his body; Exod. 9. 10. The Corinthians not discerning the Lords body, were therefore stricken with sickness, weakness, and death: 1 Cor. 11. 30. He that was encompassed by the bulls of Basan, complained that he roared for the disquietness of his heart; Psal. 22. 12. But withal he saith, There is no health in my flesh because of thy displeasure: neither is there any rest in my bones by reason of my sin: Psal. 38. 8, 3. Lord how thou dost use me and my child, as Gideon did once the Elders of the City: Judg

Judg. 8. 16. thou dost scourge me with briers and thorns of the wilderness ! *The earth*, for the sin of man , was cursed with the *production of them*; and *we* for sin , are scourged with that curse ; *Gen.* 3. 18. Yet the *briers* and the *thorns* scratch but the body of my languishing infant ; but they even tear the soul of me his sad and sorrowful mother. Yet I fast with *David*, and I weep with *David*, and I cry with *David* ; *Who can tell whether God will be gracious to me , that the Child may live ?* 2 Sam. 12. 22. This little lump of sinful clay lyeth at the mercy of him that is the *potter*. It is framed , it is shaped into a body; into a vessel: but diseases would crack it; sickness would break it. At the taking of a besieged Town that would not yield, though the men were to be smitten with the edg of the sword, yet *the women and the little ones* were appointed to be spared : *Deut.* 20. 14. Lord I am one of those Women ; my Child is one of the little ones. Conquer thou, but spare : take us, but preserve us. Thy mercy to heathen , could not be greater then it can be to Christians.

Lord what shall I do ? The infant still crieth ; and still the parent weepeth. Sickness enforceth the cries of the child; and the cries of the child enforce the parents tears. O how my bowels yern and burn, and frie within me ; and yet no ease doth come to my sweetest babe ; no comfort to my languishing child ! I read that Christ did chide his disciples for rebuking *those who brought the little ones unto him* ; and he said , *Suffer little children , and forbid them not to come unto me ; for of such is the Kingdom of heaven :* *Matt.* 19. 13, 14. To him, to him therefore will I go , and tender this young-
S
ling.

ling. But, alas, how can a begging present be acceptable unto him? With what confidence can I give him this child, when the offering is only a giftless gift? Mine intent is not to lose, but to gain: to give, but not to leave my child: to offer him to God, but in hope that he will spare him a little while with me. And his indeed he is: he hath been his ever since he was offered unto him in the temple; ever since he was *buried with him by baptism*: Rom. 6. 4. But perhaps he hath since that time been lost, and *strayed* from him: I will therefore take him in mine Arms, and carry him home again, I will carry him by water, for now it is high flood: 'Tis a spring-tide, mine eyes are full. We will swim together to my Jesus, and of him I will beg, I will cry for, I will prevail for his pardon. I know that my Saviour will hear, and he will be ready also to forgive. He will forgive my child that ran away from him: and he will forgive me my running with my child: and when he hath forgiven, he will certainly remit the eternal punishment, and, it may be, the temporal likewise. But how dare I, who am the greatest delinquent, to go with my Child the lesser sinner? How dare I to shew my face to him, or appear in his presence? His child (it is true) I am, as well as my babe: but I have also offended him as much as my babe: yea more; a thousand thousand thousand, million of millions of myriads of times more than he. This child as yet doth know no malice, no guile, no hypocrisie, no envy, no evil-speaking: but I alas, not only know all, but also I harbour all, I foster all, I embosome all, and yet my God saith unto me (by the mouth

mouth of his Apostle; as well as unto others, *Laying aside all malice, and all guile, and hypocrisies, and envies, and evil-speakings, As new-born babes desire ye the sincere milk of the word, that ye may grow thereby*: 1 Pet. 2. 1, 2. His child I am, (but woe is me) I have not this long while sucked of the breasts, the two testaments, or not eagerly, or not so understandingly as he commandeth me to do, when he saith, *Be not children in understanding; how be it in malice be ye children*: 1 Cor 14. 20. O how infinitely worse am I then this my child! He is humble, but I am proud, and haughty, and high-minded; yea though I know that *Christ called once a little child* (peradventure just such a little child as mine is) and set it in the midst of his disciples, and said, verily I say unto you, *Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven: Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven*: Mat. 18. 2, 3, 4. The least methinks I fain would be; I would fain be greatest, the greatest in the Kingdom, yea the greatest in the Kingdom of heaven: but the first I like not so well, it suits not so well with my disposition, I would not be humble. Though I am as little as was *Zachew*, yet I would be as high as was *Zachew* too: yea though I climb up into a tree for it: Luk. 19. 4. Yea I do climb, and into a tree too: O it is the tree of mine own pride, and vanity, which beareth leaves, goodly, broad, shadowing leaves: but it beareth no fruit at all, nothing but keys, and those keys are fitted only for the *wide gate that leadeth to destruction*: they will never unlock the *gates of heaven*: Mat. 7. 13. This child is young, he is a babe,

384 *Tears for a sick child.*

a babe in age, a babe in growth, I am a babe; not in age, nor in growth; but such a one as the *Corinthians* were to whom the Apostle wrote, and said that he *could not speak unto them as unto spiritual, but as unto carnal, even as unto babes in Christ*: 1 Cor. 3. 1. my Child is young, and tender, and simple, apt to be led with trifles: to straggle abroad with children, to be carried any whither, at the pleasure of her to whose charge he is left. I am a child too, a verier child then mine own, apt to be tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive: Eph. 4. 14. And now what shall I do? I am the verier child of the two, the most sinful of the two, and yet my child is afflicted with sickness, and to me no other punishment is at present allotted, but the grief which I have for the sickness of my child. He still crieth; still must I therefore cry. He groaneth; and I must also groan. Yea I do groan; I groan in spirit, that my Jesus may cure the diseases of my soul. I groan too for my child, my pretty sweet babe, that my Jesus may howsoever cure the infirmities of his soul, and (if he so pleaseth) recover also the health of his body. This must be the way: to him I must thus go, for he himself hath styled himself *the way*: Joh. 14. 6. I will therefore cry unto the Lord, and get me unto my Lord right humbly, Psal. 30. 8. I will go to the gate of the Physician, the gate of mercy, and there I will knock and call and cry for entrance. I will fall upon my knees, and wring my hands, and smite my breast, and weep and mourn like a Crane and chatter like a Swallow, even un til mine eyes fail with looking upward: Isa. 38. 14. and thus will I say unto him. The

The Prayer.

GREAT God, whose power is irresistible, and whose pleasure is the rule of thy Servant's obedience: bow down thine ear to my sad intreaties. Thou hast stricken me with sorrow, who have not mourned for the cause: and by the sickness of mine infant thou hast taught me the frailty of our mortal bodies. I see that all flesh is as grass; and the glory thereof but as the flower of the field: 1 Per. 1. 24. Mine impenitent heart (I must confess) deserveth thy justice; and my sinful life this punishment of my tender infant. But thou O Lord, art merciful, though I am sinful: and art apt to forgive those that truly repent. O my God I desire to be sorrowful for mine offences: and earnestly I beseech thee to give me true contrition for all my sins. O thou preserver of men, Job. 7. 20. remit both my sins, and the punishment which is justly due unto me for them; that I may rejoyce in thy mercy, and magnifie thee for thy goodness: Look graciously upon this child who feeleth the scourge (though gently) of thy justice due both for his, and for my transgressions. O let not thy wrathful displeasure continue upon him: nor my greater crimes cause an addition unto his torments. Thy servant David confessed his sins, and submitted to thy rod: but yet he cryed concerning his people, and said, *These sheep what have they done?* 2 Sam. 24. 19. I dare not justify this thy patient; but I must

needs acknowledge that for *mine* iniquities as well as for *his* thou thus dost wound him. But O thou who didst once command, that *little children should be brought unto thee*; Mat. 19. 14 and didst prefer them for patterns both of *innocency* and *humility*: shew now *thy power* in the *weakness* of this *child*. Enable him with patience to endure thy visitation: and direct me to the means which may conduce to his recovery, if thou in thy secret decree hast so determined it. Have mercy upon him O Lord, for *he is weak*: O Lord heal him, and free him from his sufferings: Psal. 6. 2. Thou art he that rookest him out of my womb; Psal. 22. 9. and canst as easily (if thou pleasest) lift him up now from the gates of death: Psal. 9. 13. Preserve him, O God, (if it may be thy heavenly pleasure) and keep him alive, that he may be blessed upon earth: Psal. 41. 2. O heal his soul, and raise him up again. Give a blessing to the means which shall be used for his recovery; that *all things in their order* may be known to serve thee: Psal. 119. 91. O let the tears of me thy afflicted supplicant be put into thy bottle; Psal. 56. 8. and let the cries of me thy mournful handmaid, who beg for this infant, be heard in the ears of thee the Lord of hosts. Thou thy self didst weep O Christ, for the death of Lazarus: Jo. 11. 35. take compassion therefore on the weeping mother of this diseased child. O let not my tears be shed in vain; but mercifully free this infant from his anguish and sufferings. Yet howsoever thou hast decreed, righteous father *not my will, but thy will be done*: Mat. 26. 39. Only let me beseech thee to visit him in mercy, and not in thine fury; lest he be consumed, and brought to nought: Jer. 10. 24. Make him

him able to bear what thou determinest to send;
and in thy good time raise him out of this misery.
Lord give me also a willing submission to thy holy
pleasure, that so I may neither discover too much
fondness of affection to this my beloved issue,
when I see him subject to frailty and mortality:
nor too immoderately grieve, if thou receivest him
to thy self. Forgive whatsoever is amiss, in him;
and let his soul be dear, *and precious in thy sight.*
O Let thy mercy plead against thy severity; let
thy gracious promises be had in thy remem-
brance: and let thy Christ be heard in his inter-
cession both for me and mine. To thy will, O
Lord, make me readily submit: to thy holy
pleasure make me willingly yield. *Thine is this*
infant, and thou lentest him me: O spare him
a little that he may recover his strength before he go
hence, and be no more seen; Psalm 39. 13. To
thy pleasure, O heavenly father, I willingly
refer him, beseeching thee to send him thy grace
while he shall remain upon earth; and after
that, *receive him into glory*, for the worthiness
of thine only begotten Son *Jesus Christ* our only
Lord, and Saviour. *Amen.*

17. The Seventeenth Subject.

*Tears of a Mother for the death of
her child.*

The Soliloquy.

The Ejaculation.

Pfal. 5. 1, 2.

*Give eare to my words, O Lord; consider my
meditation.*

*Hearken unto the voice of my cry, my King, and
my God; for unto thee will I pray.*

WHEN all wept, and bewailed the little daughter
of Jairus, my Jesus forbad their tears, saying
She is not dead, but sleepeth: Luk. 8. 52. O sweet
comfort to the lamenting mother, whose only
daughter should return from the dead. She that
had shed the tears of sorrow for the loss of her joy,
was then to shed tears of joy for the recovery of
the deceased. But I weep and weep, and conti-
nually weep; *the tears are on my cheeks*; for my
child is dead, and I have no hope of receiving him
again to life: Lam. 1. 2. I, alas, am not the wife
of a ruler of the temple: I have no Jesus here in
the flesh to work such a miracle for me. My poor
child is dead; and (hopeless, and helpless as I am)
there is no recovering, there is no recalling him.
Yet stay: howsoever I will call; I will cry; me-
think's

think's he should not be dead: who knoweth but my sweet babe may hear me? Who knoweth but my Redeemer may awake him again? The daughter of *Jairus* was dead to her parents, but she was not dead to the *Messias*. He who will one day awake the dead, and rouse them from the graves, can now (if he pleaseth) speak as powerfully to my babe. My Saviour can; for he himself is neither dead, nor sleepeth. True it is that once he died; yea he died for me; and so for mine infant too: but he *rose again*, and from thenceforth can die no more; death hath no more dominion over him. Rom. 6. 9. This living Saviour of mine may (if he please) restore my dead child. I will call him: peradventure he may awake. Son, O my Son, my child, my love, my joy, my dearest infant; where art thou? Where strayest thou? Whither wanderest thou? Return, return little Saint, and cheer up the drooping spirits of thy fainting mother. What, no answer? No speech? Not so much as a groan, or a sigh? Will this frozen clod of earth be no more the carkenet of this mortal soul? Oh he's fled? he's gone; he's past recall: alas what shall I do? Is this the blessing of the womb; to enjoy a child for a year or two; and then to have it hasten to the womb of the earth? Is this the joy, the delight that women have in the fruit of their bodies, only to conceive in sorrow; to travel in anguish; and when they are delivered, after a year or two to be bereft of them in a moment? Gen. 3. 16. Could not thousands of kisses, and dandlings and dancings: Nay could not screeches, and groans, and cries call back my child? Alas no. I see they could not: all was in vain. He who called *Lazarus*

from the grave, hath called my little one to the grave. His soul is with him; and nothing now but his body is left with me. From him I would not pluck him, methink's if I might; for he's at peace with him. From me, methinks, I would not have had him call him; for he knoweth how I loved him: and yet his will, not mine must be fulfilled. O that I could so rest satisfied with the rest of my sweet infant! But why do I only wish so? I must likewise practice it, lest happily (as Gamaliel said unto the Jews) *I be found even to fight against God?* Act. 5. 29. I will therefore resolve with David and say, *Now he is dead wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me:* 2 Sam. 12. 23. I shall go, when he who keepeth my child in his Arms shall be pleased so to embrace me likewise, and to seat me in his Kingdom by my dearest child. Why then should I envy my little one the joys of eternity? If I weep too much, I may discover a discontent at his highest preferment. If I truly loved him I shall never envy him, although I shall desire that to those heavenly mansions I may certainly follow him. Young he was while mine he was; very young, tender, weak: and yet as young as he was, he now is suddenly grown older than my self: he is my better, he is my senior, and hath gotten before me into glory. Yea and his passage thither was fair, and gentle too, if I consider his sins which he suffered for only in his sickness. His rich soul espied a crevice, a chinke, a flaw, in his muddy earth made by his disease, and so escaped, flew away; even with the wings of that Dove, that blessed Spirit, which David panted for,
and

and wished for, and cryed for, saying, *O that I had the wings of a dove; for then would I flie away, and be at rest: Psal. 55. 6. Had my child been drowned, as was the old world; Gen. 7. or torn in pieces by Lions, as was the disobedient Prophet, 1 King. 13. 24. or by Bears, as were the forty and two children that mocked Elisha; 2 King 2. 24. or stung with Serpents, as were the murmuring Israelites: Num. 21. 6. or burnt with fire and brimstone, as were Sodom and Gomorrha, Gen. 19. 24. or swallowed up quick by the yawning, gaping, devouring earth, as were Corah, Dathan, and Abiram, Num. 16. 33. or had he been smitten by the Angel of God, and eaten up of worms, of vermine, as was Herod Agrippa: Act. 12. 23. then my grief indeed might have been increased, my sorrows might have been multiplied, and yet at length (if it had been so) I ought to have been contented: at length (if I belong unto him to whom my child is gone) I must have taken up the resolution of patient, of holy, of devout Job, and have said *The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord: Job. 1. 21.* But my God hath been more merciful both to me and mine, for he made much of my child, and finding him a little froward, a little wayward, a little unquiet, he gently layed him down to sleep. He sent a gentle disease to rock him, to sing him to sleep. And seeing that he thus gently, thus securely sleeps in God, even in that God who never sleeps, surely whilst I awake I will sing and give praise, *My glory shall awake: my Lute and Harp shall awake: all my joys, all my pleasures, all my contents shall awake, and praise him and magnifie him for ever: Psal. 57. 8.* And yet (for all this my resolution,*

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tion, for all my serious purpose thus to do) I find that in my Musick I stop upon a fret. That sudden sigh stole from my heart unawares. It may be that it was ashamed to stay there, and so slunk away. What another? Nay, this is too much. King Solomon telleth me that *there is a time to weep*: Eccl 3. 4. but he doth not tell me that *that* time must continue so long as I continue here upon earth? What though I am a traveller? I must sometimes rest. What though I am an exul, a stranger, a sojourner herē, as all my fathers were? I must have a *lodging*, I must have a *chamber*, I must have a *room*, and in that *room*, and in that *chamber* I may, I must have some rest. Yea and I must have some delight in it too; and that not once alone, but *continually*: for so I am commanded by the Apostle, who saith, *Rejoyce in the Lord always*, and again *I say rejoyce*: Phil. 4. 4. Divers indeed for divers causes have wept; but they have not *always wept*. Esau *lifted up his voice*, and *wept*: but it was for the loss of his *father's blessing*: Gen. 27. 38. The Elders of Ephraim wept, yea they all *wept sore*, but it was *sorrowing most of all for the words that Paul had spoken unto them, that they should see his face no more*: Act. 20. 38. Mourning I read of that was in Hadadrimmon in the valley of Meggiddo, when *Jeremiah lamented*, and *all the singing men and the singing women spake of their King in their lamentations*, and *made them an ordinance in Israel*: 2 Chron. 35, 25. That was for *Josiah*, who was slain by the Army of Pharaoh Necho, in the valley of Megiddo. In Ramah was a voice heard, *lamentation, and bitter weeping*, Rachel *weeping for her children, because they were not*: Jer. 31. 15. This
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Tears for a dead child. 393

me think's comes home close, near to me. This was for the captivity of *Judah and Benjamin*: or it was for the *infants* slain by the bloody, that persecuting *Herod*. Here are children lamented; so far the cause of the weeping complieth with mine. But neither is my child slain by a murderer; nor yet is he lead into captivity. No, *he who did lead captivity captive*, Eph. 4. 8. hath freed my Son from the *fetters, from the bondage of corruption*, into the *glorious liberty of the Sons of God*; Rom. 8. 21. My child was not slain as were all the children that were in *Bethlehem*, and in all the coasts thereof, from two years old and under: Mat. 2. 16. No; He who was slain for him hath saved him, *Isa. 25. 8*. He who hath swallowed up death in victory, hath ransomed him from the power of the grave, and redeemed him from death; *Hos. 13. 14*. Lord, though I am a weak, though a *sinful woman*, make me for ever to praise thee for *this thy goodness*; and to declare the wonders that thou hast done both for me and mine: *Psal. 107. 8*. When the woman of *Samariah* came to draw water at *Jacob's well*, my bountiful Jesus freely gave her to drink of the *living water*, which became in her a *well of water springing up into everlasting life*: Jo. 4. 14. I am such a woman as she was: mine eyes have resembled the mouth of *Jacob's well*: and though the well be deep, even deep as my heart, yet something I have had to draw the water with. My child, mine infant hath drawn and drawn, until I am even almost drawn drier: And in this agony, and in this distress my Christ hath come to cleanse my well, to *sanctify my tears*, and to ease me of my grief. My *breast* indeed did *grieve* upon my child, as that Woman's did whose issue should

should have been *divided* for the satisfaction of the *barlot*: 1 King 3. 26. My child is divided, though hers were spared. The better part of him, the soul is gone; it is gone to God: for his it is, it is his own share: nothing but the earth of him remaineth with me. But I will, I must be thankful: and though I find a reluctance in my child's heart, yet the Prophet forbiddeth *weeping for the dead*, and *bemoaning of them*: Jer. 22. 10. Let me beg for patience, for submission, for content, and say,

The Prayer.

BLESSED Lord God, *unto whom belong the issues from death*; Psal. 68. 20. vouchsafe to hear the cry of thy mourning hand-maid; Thou wert pleased once to bless me with increase; and to make me a joyful mother of my now dead infant. But Oh that, that very child which was framed and fashioned by thee, is now come unto thee. The first that sinned was a *woman*, tempted by the *Serpent*; and that Serpent in his temptation stung so deep that it hath reached now even to the *fruit of my womb* for the sins of *my self*; Gen. 3. 13. Yet Lord look down in mercy upon me, though a sinful woman, though the most unworthy of my sex; even far inferiour to *that woman of Canaan*: for *her faith was great*, but I alas, have *no faith at all*; or but a weak one, or but a dead one: otherwise the promises of my Redeemer would controul
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my passion, and the assurance of his mercies would dry up my tears: Mat. 15. 28. Thou, O Lord, hast freed mine infant from *the burden of the flesh*; yet I go heavily for it, as if it were lost in my despair. Thou hast crowned it *with mortality*: and yet my passion declareth that I mourn as if it were lost. O Lord God thou knowest all my desires; and my groaning is not hid from thee: Psal. 38. 9. Thou seest how my tears do flow through mine infirmity: thou hearest my sighs which arise from my discontent. I confess it, I am sorrowful for it, I am ashamed of it: Lord lay not this sin to my charge: Act. 7. 60. Thou hast taken nothing but *thine own*: O be pleased so to make me *thine own* by grace; and then shall I be assured (in *thine own due time*) to be received into glory. Allay the heat of my passion by the pleasant gales of thy refreshing Spirit. Grant that my tears may be kept for my sins; and my sad laments for my deplorable condition through my many offences. My heart is heavy for the loss of my child; O Lord lighten it, O Lord ease and comfort it with thy heavenly grace. In the multitude of sorrows which I have in my heart, let thy comforts O Lord, refresh my soul: Psal. 94. 19. My child (thou knowest) was dear unto me, because it was thy pleasure to lend him unto me. He was and he is dear unto thee; and thou hast expressed thy love in delivering him from the evil, from the wrath to come; 1 Thes. 1. 10. He is dead in Christ; Lord let me be dead with Christ, that I may also live with Christ: 2 Tim. 2. 11. My child is dead because he was sinful; but his uttermost farthing was discharged by Christ. O thou who art rich in mercy, for the great love where-

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wherewith thou hast loved mankind, grant that I may not die in sin, but to it, that so I may be quickened together with thy Son; Eph., 2. 4. Make me to yield my self unto thee, as those that are alive from the dead; and my members as instruments of righteousness unto thee my God: Rom. 6. 13. Forgive my excess of love to him that is gone; my excess of tears and sighs that have been caused by his departure; my want of patience, and submission to thy holy pleasure; and my raging out-cries which have given an evil example of impatience unto others, & a scandal to my religion. It was thy pleasure to free mine infant from the tyranny of sin: it was thy love, it was thy mercy to take him, that so he might sin no more. Lord unto thy will I submit my will: and for thy love, for thy mercy, for thy goodness, I praise thee, I bless thee, I magnifie thee my Lord and my God. Wipe (I beseech thee) from mine eyes all tears of discontent: remove from mine heart the excess of sorrow: and make me walk in my vocation with chearfulness; and in my religion with settledness, and resolution. The mortality of my child hath taught me the frailty even of my self: grant therefore, blessed God, that the longer I live the better I may grow both in grace and goodness; that so when this painful life shall have an end, I may meet thee my God with comfort, thee my Jesus with joy and rejoicing, and my deceased child, together with the rest of the quire of Saints with heavenly Hallelujahs, and sing praise, and honour, and glory, unto thee who sittest upon the throne, and to the Lamb for ever more. Amen. Rev. 5. 13.

18. The Eighteenth Subject.

Tears of a Wife for the sickness of her husband.

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

Give eare to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

LOrd, how *various* is the condition of mortals! Sometimes we are *sick*, and sometimes we are *well*. Sometimes in sickness we *draw* near to the grave; and sometimes again we are in hope of recovery. 'Tis thus, O 'tis thus with my dearest husband. He who *was* my comfort and joy in his health, is now my grief, and sorrow in his sickness. The extremity of his anguish enforceth my tears; and those conflicts of his between life and death do pierce me even to the soul. I am, methink's, so divided in my tears, that I cannot well determine whether the greatest number of them are shed for the torments which he suffereth, or for the loss of mine own content, or for the pains which love and loyalty enforce me to take, or for fear of his departure. All of them flow from the springs of love; and are ready

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ready to convert me into a *gliding stream*. When *Eve* was arraigned for enticing her husband to the act of disobedience, it was part of her punishment that *her desire should be subject unto her husband, and he should rule over her*: Gen. 3. 16. Methinks I could be well contented to undergo his servitude, so that my husband might not undergo this sickness. Alas his disease is grown so violent that it even darkneth his reason; and maketh him desire he knoweth not what. I would gladly obey him in whatsoever he commandeth, but that I must not yield unto all his desires in this time of his weakness. I must now obey the Physician's order; and follow those directions which he prescribeth. O the misery of sickness, which so enfeebleth the brain that it unmans a husband, and pretendeth to free the wife from the yoke of obedience. Now my desires must not be subject to my dearest husband if he requireth that which may hinder his recovery: yet howsoever my desires shall be for him when they may not be to him; for I will beg of the Lord to ease him of his misery, and to restore him to health. O methinks I am not as I should be, because I want the comfort, and direction of my head. He poor man, is grown as feeble by sickness as I am by sex: and although the torment be his, yet the sorrow is mine. When I remember the unkindness of the Amalekite to his sick servant, I cannot chuse but wonder at the greatness of the inhumanity. The master left his sick Egyptian when the enemy pursued; as if it had been a high offence to want his health: 1 Sam. 30. 13. In sickness we have a certain trial of a friend. He that only affecteth us in health, and leaveth us in weakness,

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is but a pretender to friendship, and truly loveth us not. O who would leave a languishing man, *that* knoweth not how to help himself? Methink's I rejoyce (though in my greatest perplexity) *that* God hath given me both power and ability to comfort my dearest. I hourly visit him, though not without tears: and when I most endeavour to be a comforter unto him, even then alas, I am enforced to weep. Thus his very *portions* are mixed with the drops that distill from mine eyes; and at every turn I am so sensible of his misery, that I do in a manner *embalme* him alive with mine abundant tears, although I yet have hope of his recovery.

When Benhadad the King of Affyria was sick, he sent Hazael to meet Elisha the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease? 2 King. 8. 7, 8. Methink's I could gladly perform that office of Hazael, but where shall I meet with such a Prophet as Elisha? Alas it is not in the power of man to limit our times: it is God alone who numbereth our days. I must therefore leave my curiosity, and submit to his pleasure. And yet in my submission I cannot leave weeping; for even nature alloweth me a freedom to mourn. David grieved when his very enemies were sick: for so he saith, *As for me when they were sick my cloathing was sackcloth; I humbled my soul with fasting* Psal. 35. 13. How much rather may I be allowed to grieve for my friend, for my husband! Who knoweth but that my sin may be the cause of his misery? By my tears of sorrow I will therefore strive to remove the cause. It is in the power of my Redeemer both to forgive

give me, and to recover him. But alas so long as *he is sick* I cannot be *well*. So long as the *head* is troubled the *body* must needs be disturbed. *He is my head, and I am his glory?* Alas what comfort can I receive, when my *head is sick?* What glory can *he* take in the *wife of his bosome*, when the violence of his *pain* depriveth him of my *society?* 1 Cor. 11. 3, 7.

But why do I utter these words of discontent, as if it were in the power of man to recover my beloved? It is God alone that sendeth *sickness*, and that sendeth *health*: on him therefore alone will I depend and in him alone will I hope. Saint Paul relateth that Epaphroditus was sick nigh unto death: but God (saith he) had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow. Phil. 2. 27. My dear husband is sick, as was Epaphroditus; yea and (for ought that I know) he may be sick unto death too: but I will trust in the Lord that he will have mercy upon him, and restore him; yea and on me also that I may not be drowned in the floods of sorrow. When Jesus came into Peter's house, he saw his wife's mother laid, and sick of a fever: And he did but touch her hand and the fever left her, and she arose, and ministered unto them: Mar. 8. 14, 15. My Jesus doth still retain both his mercy and his power. Though his body be absent, yet his spirit is present. He can if he please, reach down from heaven; for he hath a mighty hand, and a stretched out arme; Deut 4. 34. O that he would but touch his patient, that so his disease might leave him, and that he might arise and serve the Lord! The Prophet David did highly extol the goodness of the Lord when he acknowledged, saying, O
Lord

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Lord thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit: Psal. 30. 3. Do thou the same, O my God, for thine afflicted servant.

My Redeemer was pleased to tell the Pharisees that the husband and the wife are no more twain, but one flesh; and therefore he concluded, saying, What God hath joyned together let not man put assunder? Mat. 19. 6. My husband and my self are joyned together by the secret institution of holy wedlock; which maketh us one; for we have but one God, one body, one mind, one affection: wherefore then should any thing attempt to separate us? Yet we may be separated? and if this divorce be not wrought by man, it infringeth not the law of God. *Sickness may make*, yea and at this time it doth make an unwelcome separation: yet though we are separated, we are not divided. But I must find out more in this separation than barely the sickness: I must look up unto him who sent this sickness; and that is God. He may separate us indeed whensoever he pleaseth. He may send his executioner, that pale, and grim death, with his sharpest Sickle; and give him power to reap down either one or both of us. That is the effect of sin; and I cannot deny but I have deserved to be deprived of my husband, because I have many ways offended him who sent him unto me. In the time of his health did I expect his sickness? Did I provide for this evil day? Nay, did I not rather pride my self as Babylon did, and say in mine heart, I sit as a Queen, and am no widow, and shall see no sorrow? Rev. 18. 7. Certainly his sickness is also sent as a scourge unto me: for, being flesh of his flesh, and bone of his bone,

I cannot chuse but be sensible of the anguish which he suffers. Yet although it is just with God to deprive me of my husband because of my rebellions; I have hope in his mercy, if I can but confess my wickednesses; and be sorry for my sins: Psal. 38. 18. He promised once by the mouth of his Prophet, saying, *I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: Ezek. 34. 16.* O my God make good this promise now to thy languishing servant. He is one of thy flock: he is one of thy weak and tender Lambs. True it is that he *was lost*; when he went astray after his own inventions: but now as thou hast found him in this thy visitation, so let him find thee in the gentleness of his correction. Seek him, O my God, who was lost; bring him again unto thee, who was driven from thee by the suggestions of the tempter; bind him up, for he is broken; and strengthen him now upon the bed of languishing: make thou all his bed in this his sickness, Psal. 41. 3.

Moses did assure the children of Israel, that If they would hearken to the judgments of God, and keep, and do them, Then the Lord would take away from them all sickness, and would put none of the evil diseases of Egypt upon them: Deut. 7. 12, 15. O my Lord be pleased to make thy feeble servant willing to hearken to thy judgments, and ready to keep them; and then in thy good time release him from his sickness. Again the Lord at another time did comfort his people, and said unto them, *Ye shall serve the Lord your God, and I will take sickness away from the midst of thee; Exod. 23. 25.* O that my God would
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be pleased to drag this *languishing patient* to his holy service, and accept of that service, and then free him from this sickness! He who hath Wounded him, even the same can cure him; and he expecteth no reward; only he requireth the heart. But alas the *very heart* of my husband is *torn* with sickness; he is *sick at the heart*: and the Lord doth say, *If ye offer the lame and the sick, is it not evil?* Mal. 1. 8. But what then shall he do? He can offer no other then what he hath. Let it be thy goodness, O Lord, to cure him of his lameness; to ease him of his *sickness*, and then accept of the whole man, for he is wholly thine.

He who so friendly speaketh to the house of Israel, and justifieth himself unto them, saying, *O my people what have I done unto thee, and wherein have I wearied thee?* Mich. 6. 3. Even the same God notwithstanding threatneth the wicked that he will make them sick in *smiting* them: ver. 13. My poor husband now is sensible of his wrath, because he had formerly refused his mercy. Even he and my self have been apt to forget our good God when he did not weary us; and therefore now he doth *make us sick in this smiting us*. Yet there is hope; for even the same God is ours who was the God of Daniel; and that Prophet saith, *I Daniel fainted, and was sick certain days: afterward I rose up, and did the King's business*: Dan. 8. 27. My poor husband fainted too; Oh he is sick too; but I will pray unto my God to raise him up again, that so he may do the *King's business*; even the business of him who is *King of Kings and Lord of Lords*: Rev. 17. 14. For this I will beseech him; and I will beg of him, that in the bowels of his
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compassion he will open his ears to the cry of his hand-maid, whilst I poure out my prayer and supplication unto him, and say,

The Prayer.

INcomprehensible God, whose works are deep, and whose ways are past finding out: who smitest in thy wrath: and yet in thy wrath remembrest mercy: Hab. 3. 2. be pleased to stretch forth thine hand; and visit in mercy thine afflicted patient. Thou art the good Samaritane from whom alone we can expect the oyle of gladness, and the wine of consolation, Luk. 10. 33. O remember not the iniquities either of my sick Lord or my sinful self: Psal. 45. 7. for we know that in thy justice thou mayest tear us in pieces when there can be none to deliver us? Psal. 50. 22. O thou who didst suffer thy self to be wounded for our transgressions, be pleased to cure the wounds and maladies both of the soul and body of thy distressed servant: Thou knowest, Lord, that the feeble soul cannot praise thee with chearfulness, nor serve thee with alacrity. The sickness of the body, disturberh the soul, and maketh it unapt to serve thee with readiness. O say of his disease that it is enough; and remove from him speedily this heavy visitation. Thine hand, O Lord, is laid upon him; and the stroak is so heavy, that it woundeth us both. Merciful God let the sins of both of us be blotted out of thy remembrance like a cloud; and be appeased with us through the

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merits of thy Son? Isa. 44. 22. *The whole have no need of the physician, but we that are sick:* Mark 2. 17. O be thou the *Physician* to cure our *Souls*; and then, in thy good time, restore thy *diseased servant* to his former *health*. But if thou hast sent him this *sickness* as a *messenger of death*, O give him patience to bear, and willingness to suffer whatsoever thou sendest. Rank him not in the number of those rich and wicked, who have *much sorrow, and wrath in their sickness*; - Eccles. 5. 17. but ease his *sorrow*, and appease thy *wrath*. Make him willing to submit it to thy *will* and pleasure, that so *whether he liveth, he may live unto thee: or whether he dyeth, he may dye unto thee: yea whether he liveth or dyeth, that he may be thine*; Rom. 14. 8. Lord be likewise *merciful to me a sinner*: Luk. 18. 13. Thou knowest how deeply this affliction woundeth me. To him thou gavest me whom now thou *visitest*, that so he might be both my head and my director: and thou knowest my *weakness* and my *trailties*, that I cannot understand, I cannot walk in thy ways without a *Counsellor*, I cannot apprehend what I read, except some man should guide me: Act. 8. 31. O be thou pleased therefore to spare his life whom I am commanded to *learn of at home*: 1 Cor. 14. 35. For if thou callest him to the joy of thine heavenly Kingdome, let it be thy goodness to moderate my sorrow upon earth. If thou takest him from my *society*, let me not be left alone; but send me the comforter, even thy *holy Spirit* to be my *Protector*, and my *guide unto death*: Psal. 48. 14. Release him of his *torments* whom thou *visitest* with this *sickness*;
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ness; and ease thou my sorrows which arise from his pains. Give the comforts of thy Spirit both to him and me, that when this painful life shall have an end, we may be found of thee in peace; 2 Pet. 3. 14. through the merits and mercies of the Prince of Peace; II. 9. 6. even Jesus Christ my Lord and only Saviour. Amen.

The Nineteenth Subject.

Tears of a woman lamenting the death of her beloved husband.

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

WHen Mary came where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord if thou hadst been here, my brother had not died; John 11. 32. She wept indeed, yet it was but for a brother: and the Jews also wept; verse 33. yet it was but for a common friend: but what was all that to the death of a Husband? O my husband, my

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my husband! That very name of *husband* me thinks would flatter me with comfort, as if I might imagine that he could hear me. But oh, he is *dead*, he is *dead*: he cannot hear me, he cannot behold me; he cannot answer me: his ears are locked up, his eyes are closed, his mouth is sealed, his soul is gone. O what shall I do for my *head*, my *guide*, my *heart*, my *husband*? Were my Saviour upon earth again, I could send one to him as *Mary* did, who should say, *Lord behold he whom thou lovest is dead*; Joh. 11. 3. *Dead* say I? O *dead*, *dead*: he is gone; he is departed, and can never be recalled. But why? Why can he not be called back again? Did not my *Jesus* cause *Lazarus* to arise, v. 44. when he had been *four days dead*? v. 39. Yes, he did: but what then? I neither love my Saviour so well as *Mary* did; nor (I fear) doth he love me so well as he did *Mary*: or if both were so, yet, since miracles are ceased, I cannot so much as hope that he will call back the spirit of my *Lord*, my *husband*. Oh, could he be wooed by the *tears* of a sinful woman, never did any mourn so much as I would. But nothing will perfwade: I seek but the disturbance of him whom I mourn for, if I desire to call him from his *eternal rest*. Yet I hope that it is no sin to grieve that he is gone. I lament not his happiness, but mine ovvn loss. My *Jesus* himself did weep for *Lazarus*, in testimony of his *affection*; verse 35. for so said the *Jevvs*, *Behold how he loved him*, verse 36. And was my love to my husband so little, or so cold, that I should forget to testifie it in a *sorrowful tear*? O I cannot forbear the remembrance of him, who was dearer unto

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me than life it self. Hear O Heavens, and give
 ear O Earth: *Isa. 1. 2.* Was it nothing so od all ye
 that were by him, when ye saw him breathing
 out his soul; and forsaking the world? O behold
 and see if there be any sorrow like unto my sorrow, which
 is done unto me, wherewith the Lord hath afflicted me
 in the day of his anger: *Lam. 1. 12.* Tell me not how
 Jacob lamented the supposed death of his Son Jo-
 seph. He was mistakem in the cause, but I see, and
 feel, the chillowed clay of mine indulgent husband.
 Jacob mourned only for a Son; but I for an Hus-
 band. Jacob had more, many more: I had but
 one, and the love of this one to me did pass the
 love of women; *2 Sam. 1. 26.* Yet though Joseph
 was alive, and though he was the youngest
 save one of twelve sons, Jacob his father rent his
 cloaths; and put sackcloth upon his loyns, and
 mourned for him many days; *Gen. 37. 34.* Tell
 me not how Abraham bewailed the death of Sa-
 rah his wife, who died in Kiriatharba in the land
 of Canaan; *Chap 23. 2.* He was a man, and
 so neither his passion, nor his loss could parallel
 mine. He had more wives, but I had not more
 husbands. And yet though Abraham lost but only
 a wife, I read that he came to mourn and to
 weep for her. Tell me not of Ahab the son of a
 King, how he died, and was lamented. Could
 a Prince be as near, and dear to the people, as a
 loving husband to the wife of his bosome? Yet
 though neither marriage, nor blood could plead
 for a tear, I find that all Israel mourned for him;
1 King. 14. 18. Had not my husband been King,
 yet how should I forbear the expence of a tear
 when death depriveth me of the name of a wife?
 Had

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Had he not been godly, then the words of the Psalmist might peradventure have been verified even of him *His widow shall not weep*: *Pl. 27. 15.* But O he was full of love, and he was truly religious: for mine own loss therefore must I freely weep, because my loving, my religious husband is taken from me. Naomi required the love of her daughters in law expressed to their dead husbands, with a fervent prayer, saying, *The Lord deal kindly with you as ye have dealt with the dead; and with me: The Lord grant that ye may find rest each of you in the house of her husband*; *Ruth 1. 8, 9.* When the wife of Ezekiel was taken from him, I doubt not but he loved her so well that he would have bemoaned her departure, had not the Lord expressly charged him the contrary. But the Lord said unto him, *Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead: bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips*; *Ez. 24. 16, 17.* Surely his tears were not forbidden as if it were unlawful to lament the dead. No: it was only because the Lord by that sign would shew that the calamity of the Jews should be beyond that sorrow which enforceth a weeping. But what was Ezekiel's loss in comparisson of mine? He was a man, and a Prophet, set over his wife to be her instructor; so was mine set over me also: but there the Scholar only departed, the wife; here the very Oracle is ceased, my husband is gone. While he was alive, my knowledge was increased; for if I would have learned any thing, I could ask him

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at home; 1 Cor. 14. 15. He dwelt with me according to knowledge, giving honour unto me as to the weaker vessel, and as being heirs together of the grace of life; so that our prayers were not hindered; 1 Pet. 3. 7. He loved me even as his own body: Eph. 5. 28. he provided both for me and mine; 1 Tim. 5. 8. But now alas I may live in ignorance, disrespected, and unprovided for: none will comfort me, none will help me as did my husband that's gone. Though wicked Saphira had joyned with Ananias her husband in lying unto God, Act. 5. 4. concerning the sale of their possession; and her husband at the words of St. Peter fell down, and gave up the ghost, and was carried out by the young men, and buried; verse 5, 6. yet she lived not long enough either to bewail his death, or to consider of her loss. She continued a widow but about three hours space, ver. 7. and then fell down at the Apostles feet, and yielded up the ghost; ver. 10. She quickly followed her husband in death, who joyned in the wickedness with him in his life. She hastened to the grave of her departed Comfort, as if love had forbid her to survive her husband. Yet it was not love but justice which made them lie together in the silent grave, since they joyned together in a lie in their lives. This alas was not a testimony of her love, so quickly to follow her husband to the land of darkness. Methinks that I could be well contented to have died with my husband, and to be laid in the grave by his frozen body: but neither would I have sin to be the cause, nor judgment the effect. Why then do I so much lament his departure, whose death was full of an assurance of life,

life, and whose hope was full of *immortality*? Had *Saphira* survived her deceased husband but so long as to have been sensible of the manner of his death; it may be imagined that she would have *sighed* her self to the grave; and even grief alone would have joyned them in the *vault* of *darkness*; and *si'en'e*. But God delayed not the punishment of her who obstinately persisted in the crime of her husband. Here is yet some comfort for me in my deep calamity, that neither my husband was guilty of the sin of *Ananias*; nor yet did his death come so *unexpected*. Why then should I grieve so much for the departure of him, who is gone from *hence* to eternal rest? He died in the Lord, Rev. 14. 13. and I cannot therefore doubt but he is assuredly *bless'd*. He resteth from his labours, and his works do follow him. Why then do I shed such an a bundance of Tears, as if I either *distrusted* his *happiness*, or envied his *felicity*? My cause is not so great (if I rightly weigh it) as to cause these *floods* to arise in mine eyes. When I think upon him I have reason to rejoyce, both because he is freed as well from the *Tyranny* of *sin* as from the misery it produceth; and also because he is at rest in my God. If I consider my self also, mine affliction is not so great, nor my tears so just as I do imagine: for they will prove rather an argument of my distrust in God, than of my love to my Husband, if I give them the freedom to flow beyond *moderation*. He who lent me him can send me another; yea such a one as may deserve as well, and to whom my love may be as *servoent*. If I have lost mine estate, yet I have not lost my protector, unless I forsake him in my distrust. If I complain

for want of joy of society, even my very thoughts (so they be religious) will delight me with their company. If I want an instructor, my God will be my guide. If I want a comforter, my God will wipe these tears from mine eyes. If I want either food or sustenance for my body, yet a good conscience will prove a continual feast: Prov. 15. 15. My loss is not so great as ever was sustained; if I compare it with those which others have suffered. Naomi's affliction was greater than mine, when not only her husband Elimelech, but also her two sons Mahlon and Chilion died, Ruth 1. 3. and the woman was left of her two sons and her husband at once. It was worse by far with the wife of Phinebas when it was with me; 1 Sam. 4. 11. for her husband and his brother were both slain in one day by the Amalekites; yea and that in judgment too, even because they made themselves vile, and their Father restrained them not; 1 Sam. 3. 13. When the news came to her that the Ark of God was taken by the uncircumcised; 1 Sam. 4. 13 that old Eli her father in law hearing the news that the Ark was taken and that his sons were slain, fell from the seat backward by the side of the gate, and brake his neck and died; vers. 18. she, poor soul, being great with child when the story of these sad accidents was related unto her, bowed her self, and fell in travell (for her pains came upon her) vers. 19. yea and at length, when she was delivered of her Ichabod; she gave up the ghost, vers. 21. Thus the Priests fell by the sword; and no widow was left to make lamentation: Psal. 78. 64. True it is that my affliction is great in the death of my husband; yea so great that herewith the slanderous enemy of the Psalmist

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mist was severely cursed; *Let his children be fatherless, and his wife a widow: Psal. 109. 9.* yet is it far better to see him go down to the grave in peace, then he should have lingered in continual misery. Shallum the Son of Josiah King of Judah was carried captive by an enemy into another land, and died there; Jer. 22. 12. which the Prophet considering, speaketh, and saith, *Weep not for the dead, neither bemoan him; but weep for him that goeth away, for he shall return no more, nor see his native country;* vers. 10. This might have been the portion also of my beloved: but since it was not, though my loss be great, yet must not my sorrow be too great. Immoderate grief for those that are dead was the practice of heathens; it becometh not the children of God. The Israelites were forbidden it even by God himself, who saith unto them; *Ye shall not make any cutting in your flesh for the dead, nor print any marks upon you: I am the Lord: Lev. 19. 28.* And again; *Ye are the children of the Lord your God: ye shall not cut your selves, nor make any baldness between your eyes for the dead; Deut. 14. 1.* The Gentiles indeed at the death of friends were so transported with sorrow, that they cut themselves, and made themselves bald in the greatness of their lamentations: Jer. 16. 6. They carved their flesh, and marked themselves for Idolatry; yea they also cut their skins when a friend deceased; and the wounds they filled up with either Stibium, or Ink, or what colour they pleased, which remained in the flesh when the skin was grown over. In all their sorrows such kinds of incisions were ordinary testimonies of the grief of their hearts. Thus the fourscore men that came from Shechem, from Shi-

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lah, and from Samaria, had their beards shaven; and their cloaths rent; and they had cut themselves; and had offerings, and incense in their hands to bring to the house of the Lord: Jer. 41. 5. Thus when the Priests of Baal did call on the name of their Idol, they cried aloud; and cut themselves after their manner with knives and lancers, 'Till the blood gushed out upon them; 1 King. 18. 28. Yet though it was the practise of the Gentiles, it may not be of Christians, nor might it be of the Israelites: they therefore punished it with many stripes. And just it was, that when their violent hands had unnaturally been stained with the blood of their own bodies, the hand of justice should draw blood in the punishment of such a cruel offence. The Jews might not cut themselves at the death of a friend, no though of a father; because they were not fatherless while the Lord was their God. The infidels indeed had no share in the most high, and therefore were fatherless when their fires deceased: but it was not so with Israel, nor is it so with me. I have a father, which is in heaven, to whom my husband is gone before me; Mat. 6. 9. I have a husband too, which is in heaven; even the same who was a husband to Judah and Israel: Jer. 31. 32. I have a head too which is in heaven; even my Saviour Christ, who is the head of the Church, Eph. 5. 23. I have a brother too, which is in heaven; even my elder brother Jesus Christ. Why then should I grieve that my husband is dead, since he is but gone to the place where my treasure is laid up; and where my immortal father, and head, and brother, have crowned him with immortality? Mat. 6. 20. My God hath taken him, that I may know

know where to find him. Whilst he continued upon earth, his employments did often deprive me of his society: but now is he seated in a place of rest, to which when I come we shall never be separated. Whilst he was here, my affection unto him indeed was great; and that was my duty: but yet I fear that I offended in the excess. Had I not loved him too much I should not be immoderate in my sorrow; but even by these tears I am taught the sinfulness of my passion. For this sin therefore will I strive to weep; even for the trespass of my weeping. I should never have been so offensively sensible of this my loss, nor so vain in my laments, if I had always remembered that he was created mortal; and had therefore trusted in him who is immortal. If I do love my God more than I did my husband, I shall find both comfort, and content in his mercy. Lord, how frail, and weak am I, that I cannot discharge the debt of nature, but I must bring in question the power of grace? I cannot grieve for the death of my departed husband, without discovering some diffidence, some distrust in my God. But I will pray unto the Lord to forgive the excess of my love to my deceased husband; the excess of my tears for the death of my husband: and to convert these tears into drops of sorrow for my hainous offences. To him will I hasten; to him will I speedily address my self; and mournfully will I cry, and beg and pray, and say,

The Prayer.

Father of mercie; in God of all consolation; thou who art the resurrection, and the life; in whom whosoever believeth shall live though he were dead; and in whom whosoever liveth and believeth shall not die eternally: Joh. 11. 25, 26. send down thy grace into my sinful soul, that I may magnifie thy name for delivering thy servant from the miseries of this life; and for inthroning him in the celestial Jerusalem, where I doubt not but he reigneth. Thou knewest his sufferances, and the sharpness of his sickness, and in mercy didst releafe him of his misery to crown him with glory. Thy favours were infinite in his spiritual comforts, when his body languished through the extremity of his disease. By thy scourge thou taughtest him how thou abhorrest sin; yet I doubt not but thou hast freed him from the torments of hell, through the sufferances of thy Son. For thy goodness to him thy name be glorified: and I humbly beseech thee to extend thy mercy likewise unto her who honour-eth thee for it. Thou knowest Lord the distress, of my soul for want of him whom thou hast taken from me. Thou seest mine affliction, and thou numberest my tears. O be gracious unto me thine unworthy servant, and send me comfort in the midst of these sorrows. Give me grace to submit with chearfulness to this thy chastise-
men r

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ment; and to repent me of my sins, which brought this affliction. Were it not just for me to make my complaint in the bitterness of my sorrows, thou wouldest not have commanded *Zion* to lament like a virgin girded with sackcloth for the husband of her youth: Lam. 1. 8. Thou, O Lord, dost behold my sorrow, and the grief of my heart, because thou hast taken from me the desire of mine eyes, and the joy of my heart; Ezek. 24. 16. Be pleased, O my God, to open the eyes of my soul and understanding, that I may see as clearly the cause of thy stroke, as I am sensible of the loss of him that was my guide. Though he was sent to be the head of my body; yet thou, O God, didst offer thy self to be the husband of my soul: but to my shame, I must confess that I follow the steps of *Samaria*, of *Sodom*, and of *Jerusalem*; and loathed thee my Lord, and my husband: Ezek. 16. 45. justly therefore mightest thou say of me as thou once didst speak of the Church of the Jews; *She is not my wife, neither am I her husband*: Hos. 2. 2. But, O thou father of mercies, forgive my backslidings; and add not affliction to affliction, lest I faint under thy rod. Spiritual widow-hood was a curse which once thou didst threaten unto *Babylon*; O let it not fall upon me: Isa. 47. 9. Although thou hast taken him that was my husband, yet be pleased to betroth me to thy self for ever. Say unto me *Ruchama*; thou hast obtained mercy; and let me answer thee, *Baali*, and *Ishti*, my Lord and my husband. Betroath me unto thee in righteousness, and in judgment, and in loving kindness, and in mercies, and in faithfulness; and make me know thee to be my Lord: Hos. 2. 19, 16, 19, 20. Send a
Paul

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Paul to espouse me to one husband, that so I may be presented as a chaste virgin unto Christ, 2 Cor. 11. 2. Give me grace to do as once thou commandest the widows of Edom; even to trust in thee; Jer. 49. 11. Though now I am desolate, yet make me for ever to trust in thee my God; and continue in supplications and prayers night and day: 1 Tim. 5. 5. Thus let my sorrow be sanctified, and my trust and confidence reposed in thee, that so I may serve thee with chearfulness; endure thy visitation with patience, and in the end that I may go to that place where I trust thou hast crowned my husband, and where my Saviour is certainly gone before; even to the Kingdom of happiness: and that through the merits and intercession of the same Jesus Christ my only Lord and Saviour. Amen.

20. The Twentieth Subject.

A woman's Tears at the funeral of her husband.

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

Give eare to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

W*HEN Sarah died in Kiriath-Arba Abraham stood up from before his deceased wife, and spake:*

spake unto the sons of Heth, saying; I am a stranger, and a sojourner with you: give me a possession, and a burying place with you; that I may bury my dead out of my sight: Gen. 23. 3, 4. Though he so tenderly affected her whilst she was living, yet he would not look too long on her when she was dead. It is a duty as full of *humanity* to interr with *decency* the *bodies* of the *dead*, as it is of *Religion* to love the persons when they are alive. Yet vain is man in this affection, if he fixeth his love only on the beauty of the body. This flesh which is so tender, this skin which I strive to preserve both smooth and white, must one day be a banquet for the loathed *worms*. No greater priviledge belongeth to me, then did to my *husband*; for the time will come when I shall follow him to the *Earth*. Had I loved onely his outward form, my love should now either quite be forgotten, or else I should fondly desire to deny it *Interment*: but it was his body enlivened with a rich and excellent *soul*, which drew mine affection, and commanded my desires. Had that soul and body continued their society, I had been freed from my laments: but they have bid fare-well 'till the general Resurrection, and hence am I enforced to utter my complaints. I weep for my loss because we are divorced: but, O what conflicts then can I imagine that he had: when he was not only to part from his indeared Wife, but likewise his Soul was to leave this chillowed *Earth*! Oh for him, for him for my loss of him do I pay the tribute of these *watering eyes*. Yet these *tears* must not flow in so great abundance, lest by them I should

should seem to envy his happiness. Even when his body shall be laid to *sleep* in the *grave*, if I *mourn too much*, it will be justly suspected that too much I loved the worst of my husband. His *soul*, which was the best, is now in *perfection*, and may not be lamented: his *body*, which is the worse and grosser part of him, is now to be committed to the *Earth* whence it came. Thither it must go; to that place I must commend it; otherwise my former love may be turned into loathing: and that which I esteemed when it was alive, I shall be forced to abhor, if I keep it from the *grave*. O it grieveth me each minute that I think of my dearest: it troubleth and perplexeth me with disturbed thoughts, when I consider how fervently I loved him, yet cannot enliven him. But these are only the fond conceptions of an erring phantasie; and tell me that I loved him more than I should, or else now I would not grieve so much as I do. If my love to God be so great as I pretend, I shall thankfully acknowledg his love to the departed. O let it never be said that my love was *idolatry*, in affecting him too much who is but dust and ashes.

But why sit I musing in these pensive thoughts, when I should rather prepare for the *burial* of the dead? Have I taken a course for the place of his rest, where his cold body may be laid to *sleep*? This is a duty which every age hath been careful to perform. It was a greater argument of *Jebejakims* fury against *Uriah* the Prophet, that he cast his dead body into the graves of the common people, then that he slew him with the sword; Jer. 26.

23. It hath also been a testimony of Gods *revenge*, when he suffered not the *dead* to have a decent *interment*. If a man beget an hundred children (saith the Preacher) and live many years, so that the days of his years be many; and his soul be not filled with good, and also that he have no burial, I say that an untimely birth is better than he: Eccles. 6. 3. When the man of God had dis-obeyed his command, the old Prophet told him saying, *Thy carcase shall not come into the sepulchre of thy fathers*; 1 King. 13. 22. This curse was accounted as full of dread, as any that was sent upon the sons of men. When the young man the Prophet anointed *Jebu King* over *Israel*, he told him that he should *smite the house of Ahab his master*, and that the dogs should eat *Jezebel in the portion of Jezreel*; and there should be none to bury her: that the Lord might *avenge the blood of his servants the Prophets*, and the blood of all the servants of the Lord at the hand of *Jezebel*: 2 King. 9. 7, 10. What *Jebu* was commanded he did faithfully execute; for when he had caused the Eunuches to throw that painted Adulteress out of the window from whence she looked, some of her blood was sprinkled both on the wall, and on the horses, and he trod her under foot, vers. 33. Afterward when he had eat and drank, he said. *Go see now this cursed woman, and bury her; for she is a Kings daughter. And they went to bury her; but they found no more of her then the skull, and the feet, and the palms of her hands; so that they could not say, This is Jezebel*: vers. 34, 35, 37. Because the eyes of *Jehojikim*, and his heart were not but for his covetousness, and for to shed innocent blood, and for oppression, and for violence to do it; there-

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therefore thus said the Lord concerning Jehojakim the son of Josiah King of Judah, He shall be buried with the burial of an Ass; drawn and cast forth beyond the gates of Jerusalem: Jer. 22. 17, 18, 19. The Lord threatned the Princes of Judah, and the Princes of Jerusalem, and the Eunuchs, and the Priests, and all the people of the land which passed between the parts of the Calf, saying, I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their bodies shall be for meat unto the fowls of heaven, and to the beasts of the earth; Jer. 34. 19, 20.

But on the contrary, Abijah the Prophet telleth the wife of Jeroboam concerning her sick son Abijah, saying, Arise get thee to thine house; and when thy feet enter into the City, the child shall die: But all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing towards the Lord God of Israel in the house of Jeroboam, 1 King. 14. 12, 13. Again, when Huldah the Prophetess did fore-tell the destruction of Jerusalem, but a respite thereof in the time of Josiah, she told him; saying, Behold, saith the Lord, I will gather thee to thy fathers; and thou shalt be gathered into thy grave in peace; 2 King. 22. 20. Thus hath it often discovered the wrath of the Almighty, when the carcases of the dead have been denied their Funerals: and on the contrary, it hath sometimes manifested his love, when they have peaceably been brought to their longest home. Burial is the last of duties which we owe unto our friends, to which both Religion, and Nature, and Civility do prompt us forward. When Isaac, being

old

old and full of days, did give up the ghost, and dyed, and was gathered unto his people; his two sons Esau and Jacob buried him, Gen. 35. 29. When John the Baptist was beheaded in the Prison, his disciples came and took up the body, and buried it; Mat. 14. 12. The disciple that was willing to follow my Redeemer, yet accounted it his duty to attend on the funeral of his deceased Father, and therefore desired, saying, *Lord suffer me first to go and bury my father*: Mat. 8. 21. True it is that this request was denied; not as if Christ disliked his pity; but to teach him that nothing should hinder him from Religion. This was as great an excuse as most that could have been pleaded: and yet even this had not force enough to prevail for his departure. Our Father in Heaven must be preferred in our service before the fathers of our flesh. Again, it may be conceived that the parent of the Disciple died in unbelief: it was therefore more proper that Infidels should bury him who were dead to Religion, then that a Disciple of Christ should mix with the unfaithful. Howsoever he was not checked for desiring leave to bury his Father; but he was commanded rather to follow his Master. Even the glutton in the Gospel had so much favour as to be brought to his grave; so saith the Text; *The rich man also died, and was buried*: Luk. 16. 22. *Though the wicked (saith Job) is reserved to the day of destruction, and shall be brought forth to the day of wrath: yet shall he be brought to the grave, and shall remain in the tomb: The clods of the valley shall be sweet unto him; and every man shall draw after him, as there are innumerable before him*: Job. 21. 30,

32, 33. Though death (as the Psalmist speaketh) doth feed on the wicked, and the upright shall have dominion over them in the morning, and their beauty shall consume from their dwellings; yet in the grave shall it consume them, and in the grave, like sheep shall they lie: Psal. 49. 14. Thus the Prophet fore-telling the burial of my Redeemer, said, *He made his grave with the wicked, and the rich in his death: Il. 53. 9.* it is then the duty of the living to provide even for the dead, that they may be buried in peace.

But is it a matter of any moment in what place we lay the bodies of our deceased friends? Is it not all one, whether in the fields, or whether in our *Golgotha's*? No doubtless; for even the laws of our land are so justly severe against *Idolators*, that we suffer not the convicted to be buried in our ground which is dedicated to this use. Neither may they be permitted to mix with our dead, who have deliberately become the *murderers* of themselves: but they lie in the roads, where a stake is set up, to give notice to passengers that they unnaturally hastened their own departure. It is a matter of some moment to us who are living, that we lay our deceased Friends in a place convenient: for although it extendeth not to their knowledg, yet it redoundeth to their honour. When Judas had given back the *thirty pieces of silver*, the price of him that was valued: Mat. 27. 9. to the chief Priests that hired him, they took counsel together; and seeing it was not fit to mix that money with the rest of their treasure, because it was the price of blood, they bought the *potter's field* with it, to bury stran-

strangers: vers. 6, 7. Thus they who would readily give a reward to a Traitor, were not so ready to be charitable to deceased strangers, had not the price of him who died for all, been the unhallowed sum to purchase the field. When they met with that *co n* which was not for their use, with that they purchased an *Akeldama* for foreigners.

But is it not all one in what part of the ground I bury my husband, so I lay his body in a place that is set apart for that purpose? Surely no: although it is equal to him, yet is it not to me. Although at the resurrection we shall meet again, at what distance soever our graves shall be made; yet there is some reason we should be buried so near as we may, that as our bodies were injoyed a *mutual society* in the time of life; so they might also sleep together in the silent dust. It is but just that one grave should receive the bodies of us, for whom one bed was designed upon earth; that as in our lives we were made one flesh, so after our deaths we should make one lump. When Barzillay was offered a favour from King David, and vowed to spend his time at the Court, he besought the King, saying, *Let thy servant, I pray thee, turn back again, that I may die in mine own City, and be buried by the grave of my father, and of my mother: 2 Sam. 19. 37.* Friends have ever desired to lie by friends, that those especially who were knit together in Blood and Affection, might be joyed together in their Earth and Ashes. In the Cave of Machpelah which Abraham bought of Ephron for four hundred shekels of silver; Gen. 23. 16. was buried both himself

himself, and Sarah his wife : Chap. 49. 31. There lay Isaac and Rebekah his wife : and there lay Leah, and Jacob her husband : Chap. 50. 13. Though Saphira died by the judgment of God for the lie she had told ; yet when she fell dead at Peters feet and yielded up the ghost, the young men came in, and carried her forth, and buried her by her husband, Act. 5. 10. It is therefore convenient that I choose a place for the burial of my Husband, where (if so it may be) I my self may be laid. Convenient it is, but not absolutely necessary ; for the souls shall not enjoy the less felicity for the remoter distance and separation of the bodies : neither shall the bodies, either be sensible of the dis-junction ; or shall it retard their meeting at the general day. Although the bones of Jacob were carried into the land of Canaan, and buried in the cave of the field of Machpelah which Abraham bought, Gen. 50. 13. according as he had made his Son Joseph swear to him before his death : vers. 5. yet he had formerly buried his beloved Rachel in the way to Ephrah, which is Bethlehem, and there Jacob set a pillar upon her grave, which was called the pillar of Rachels grave, Gen. 35. 19. When the children of Israel journeyed from Beeroth of the children of Jaakan to Mosera, there Aaron dyed, and there he was buried : Deut. 10. 6. whereas Miriam his wife died in Kadesh, and was buried there : Num. 20. 1. yet and Moses his brother the servant of the Lord dyed in the land of Moab ; and it is said that God himself buried him in a valley in the land of Moab, over against Beth-Peor : Deut. 34. 5, 6. But no man knoweth of his sepulchre ; peradventure lest the Israelites should

should have committed *Idolatry*, and worshipped him for a God.

Thus do I sit and muse about the *burial* of him whom so dearly I loved. Yet methinks I could most readily preserve him from the dust, if either it were in my power, or might bring me content. But go he must, and I must follow him. This narrow room of his *Coffin* must be put in trust with his *mouldering earth*: and he who in his lifetime was entertained with variety of spacious *Chambers*, must now securely sleep in the *Chamber* of a *Grave*. O how it grieveth me to see this effect of sin! Had not *Adam* fallen, my husband had not died. But oh he's dead; and since no tears, nor sighs, nor groans, nor cries have power to recall him, it is therefore my duty, and it shall be my care to express my love to him in the rites of his *Funeral*. Friends shall carry him, Neighbours shall attend on him, and my *Tears* shall embalm him. The *Preacher* shall be instructed in the vertue which adorned him, that so he may commend them to others for their due *Imitation*. The hearers shall greedily attend to the praises of the dead; and not only acknowledge their truth, but contentedly wish like him to live, and like him to *die*.

Now, O now another storm approacheth in mine eyes: for the company beginneth to approach my doors; and my neighbours and my friends are hastening to my house. But when they come let them not think to comfort me, lest they add to my grief while they vainly strive to conquer my passion. I cannot allow an intermission or forbearance of *Tears*, lest I should appear

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pear unnatural. If I do not weep I did not love.
 O methinks I could willingly weep my self into
 a statue, that I might become his Monument.
 It is the height of injustice to forbid my tears,
 since the delight of mine eyes is now to be carried
 to the place of *oblivion*. Methinks every thing
 seemeth to call for a *tear*, which is the object of
 a *sense*. Those bells which so mournfully accord
 in their tunes, invite my Neighbours to come
 to the *Funeral*: yet not to appear with empty
 eyes, unless they come to learn how to weep.
 These *herbs*, these *strewings*, which lately were
 fresh and at ease in their beds, are willing to
 lie even under the feet of those that will mourn:
 and because they have no eyes themselves to
 weep us a *tear*, they lie to receive what shall
 drop from the *mourners*. These spriggs of *Rose-
mary* do call to my remembrance with what joy
 and delight they pleased me at my *Nuptials*:
 but (lest I should forget the greater happiness of
 the Marriage with the *Lamb*) even this herb
 which served at our *Wedding* do's attend at the
Funeral. O methinks these spriggs have sad *Rhe-
torick* sitting on their leaves: for those drops of
 water which hang upon them, were once the
 blood of the fragrant *Flowers*, and now are the
tears of the drooping plants. So ready are these
 spriggs to come when I desired them, that they
 slipped from their stems to attend these *obsequies*.
 These *exotick perfumes* which delight the sense are
 willing to be burned, rather then the living shall
 be offended with the dead. These *sable garments*
 strike terror into the eye; and command the
 spectator to lend us a sigh. And what other le-
 cture

ecture is read here, or taught, but God's decree of mans mortality? The chief-Speaker and Orator is he who hath now forgotten to speak: for the locking up of his senses, the silence of his tongue, and the coldness of his pale and frozen body have more force to prove the shortness of our lives, than the most eloquent strains of the best Rhetorician. These bells assure me that my life is but a sound, a noise, an air: these perfumes tell me that it is but a vapour: these herbs do teach me that flesh is as grass, 1 Pet. 1. 24. and these tears, these early tears which so suddenly arise when my heart doth call, teach me mortality in their hasty falling. And who can choose but weep for the shortness of our lives? Who can forbear a tear at the funeral of a friend? It was a curse inflicted upon the wicked Jews that they neither should be buried - nor yet lamented: They shall die of grievous deaths (saith the Prophet) Jer. 16. 4. they shall not be lamented; neither shall they be buried: but they shall be as dung upon the face of the earth, and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth: ver. 5. For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them; for I have taken away my peace from this people, saith the Lord; even loving kindness and mercies: Jer. 25. 33. So the slain of Judah and Jerusalem (saith the Prophet) shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground, Jer. 22. 18. So it was threatned concerning Jehojakim the Son of Josiah King of Judah, saying, They shall not lament for him, saying, Ah my Brother, or ah Sister, they shall not lament for him, saying, ah Lord or

ab his Glory: Amos 8. 2. It was a Judgment upon the Israelites, when the Lord said by the mouth of his Prophet, The end is come upon my People of Israel: and the songs of the Temples shall be howlings in that day, saith the Lord: there shall be many dead Bodies in every place; they shall cast them forth with silence: ver. 3. Surely if ever Nature had liberty to plead for the convenience, yea for the necessity of a tear, it may at this time command. Grace must, and most willingly shall have the chief predominance: but let Nature have likewise its qualified drops, so they grow not immoderate. Though my loss be the greatest to whom he was a husband; yet others may weep too, to whom he was a friend: When Joseph went to bury his father, then all the servants of Pharaoh went with him and the Elders of his house, and all the Elders of the land of Egypt: And all the house of Joseph, and his brethren, and his Fathers house: And they came to the threshing floor of Atad, and there they mourned with a great and very sore lamentation: and he made a mourning for his Father seven days: Gen. 50. 7, 8, 10. When Lazarus was buried, and the Jews saw Mary rise up hastily, and go out, they little imagined that she went to meet the Lord of Life: but they followed her, saying, She goeth unto the grave to weep there: When her Brother Lazarus was dead she wept, and her Sister wept, and her Friends the Jews wept: And when Christ did see them all thus weeping, he was so far from blaming them, that he wept himself. Joh. 11. 31, 35. When Josiah was slain, his servants took him out of the Chariot wherein he was wounded, and put him in the second Chariot which
he

he had, and they brought him to Jerusalem: And he died, and was buried in one of the Sepulchres of his Fathers: and all Judah and Jerusalem mourned for Josiah: 2 Chr. 35. 24. When Samuel was dead all Israel lamented him, and buried him in Ramah in his own City: 1 Sam. 28. 3. When the old Prophet took up the carcase of the Man of God who had been slain by a Lyon, he laid it upon the Ass, and brought it back; and came to the City to mourn, and to bury him: And he laid his carcase in his own grave, and they mourned over him, saying, Alas my brother; 1 King. 29. 30. The children of Israel wept for Moses in the plains of Moab thirty days: Deut. 34. 8. Though Samuel took his leave, and departed from Saul, and came no more to see him until the day of his death; nevertheless Samuel mourned for Saul: 1 Sam. 15. 35. Though Jephthah's daughter had been dead and buried long before, yet it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year: Jud. 11. 39, 40. When Stephen was stoned, devout men carried him to his burial, and made great lamentation over him: Act. 8. 2. When Hezekiah slept with his fathers; he was buried in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death: 2 Chron. 32. 33. When Mary Magdalen stood weeping at the feet of my Saviour, and did wash his feet with tears, and wiped them with the hairs of her head, and brought an Alabaster box of ointment, and anointed him with the ointment, Luk. 7. 37, 38. he was so far from disliking it in her, that he checked his Disciples who

had indignation at the Act, and therefore said, *To what purpose is this wast?* Yea he reprov'd them, and said unto them, *Why trouble ye the woman? For she hath wrought a good work upon me: For in that she hath poured this ointment on my body, she did it for my burial: Mat. 26. 8, 10, 12.* She hath done what she could: she is come afore-hand to anoint my body to the burying: Mar. 14. 8. Here, I find, was ointment to embalm him; and here were also tears at his funeral: and yet so far was Christ from blaming her for her tears, that he not only decreed the publishing this act through the world where the gospel should be preached, and that for a memorial of her: Mat. 26. 13. but he likewise upbraided Simon with the tears of the sinner, and said unto him, *I entered into thine house, and thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head; &c.* Wherefore her sins which are many, are forgiven; for she loved much: Luk. 7. 44, 47. Weep then I may upon this sad occasion: yea and weep may my friends too. Tears are as proper at a Funeral, as smiles at a Wedding. We have two Marriages; the first whereof is to living dust the last to the cold and silent Earth. At the former we rejoyce, for it was an institution of God before man had sinned: Gen. 2. 24. at the latter we weep; for it is the effect of sin. We cloath our selves in delightful colours when we celebrate the former: but our blacks at the latter are our wedding garments. The Rosemary is served about at each: the Gloves and the Favours attend at each: the Wine, and the other accustomed entertainments are

are given at each: we go to the Church for the consummation of each: only here is the difference, that at the one we rejoyce, but at the other we mourn. Every Guest that is willing to comply with the present occasion, must as well be sad at this, as be merry at the other. Weep we may, and weep we must; especially my self who have lost my self. But yet let me take heed that I offend not in my *tears*, lest that which is my duty be turned into a crime. I must especially take heed that I err not in the cause of these laments: for if I grieve at the happinets of him that is departed, I discover an envy rather then affection. If I grieve for the loss which my self sustaineth, I must take heed that I wrong not my confidence in God. I may not offend in the number of my *tears*; for if I weep too much, I may forfeit my hope; or at least I may occasion those that behold me to think that I doubt of the salvation of the dead. Weep I may, and weep I must: but for fear lest I offend in these my *tears*, in my earnest prayers I will begg that they may be sanctified. To my God will I go for his direction and assistance: and in this storm of my *Tears* I will shelter my self under his protection, and humbly will I tender my *petitions*, and say.

The Prayer.

O Almighty and ever-living Lord God, thou who knowest whereof we are made, and who remembreſt that we are but duſt: *Pſal. 103. 14.* give me grace (I beſeech thee) to be thankful unto thee for all thy mercies: more particularly both for thy deliverance of my husband from the miſeries of this life; and for affording me the means in peace to bring him to his longeſt home. Lord ſo arm me with patience in this time of affliction, that I may not offend thee in my want, or exceſs of mourning. *Duſt we are, and to duſt we ſhall return: Gen. 3. 19.* From the Earth we came, and to the Earth we muſt go. This way which thy ſervant muſt now be diſpoſed of, is the way wherein thou wilt one day lead me alſo to my reſt. O prepare me for the time of my great account; that ſo when my duſt ſhall return to the earth as it was, my ſpirit may return unto thee who diſt give it: *Eccl. 12. 7.* Let his ſpectacle of Mortality live in my Memory, that ſo when I conſider that the time will come that as naked as I came out of my mothers womb, ſo naked ſhall I return thither again; *Job. 1. 21.* I may wholly endeavour, and ſeek to be cloathed with the Righteouſneſs of thy Son: *Rom. 6. 4.* With him thou haſt been graciously pleaſed that by Baptiſm I ſhould be buried into death: grant alſo, good God that like as he was raiſed up from
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the dead by the glory of thee the eternal Father, even so I also may walk in newness of life; Rom. 6.4. Make me ever think upon death which will seize on me, judgment which will examine me; and hell which would devour me; that Heaven may receive me. Let this lifeless carcase put me in mind of the malice of sin which is the cause of death; and of that sentence which immediately followeth this death. Thou seest, O Lord, how unwilling I am to part from this frozen and earthy lump. Thou knowest how deep the departure of my joy doth pierce and wound mine afflicted heart. O be thou my comforter in this greatest sorrow, that seeing now I see that all things do certainly come to an end, Psal. 119. 96. I may wholly endeavour to please thee alone who shalt never have end. O thou who cloathest the heavens with blackness, Is. 50. 3. and hast clothed me at this time, who am but earth and ashes, with these mourning weeds; grant that by these I may be instructed to shun the frail and fading vanities of the Earth; and strive for that Kingdom which shall endure for ever. Be pleased to speak peace to my troubled mind; that so though nature hath power to enforce me to weep, yet grace may prevail to moderate my mourning. O thou who diddest once rebuke the red sea that thy servants might pass through them as on drie land; Psal. 106. 9. thou who hast set a bound to the seas that they may not pass over, nor turn again to cover the earth; Psal. 104. 9. be pleased so to rebuke the waters of mine affliction, and put such a bound to these my tears, that they may not drown this earth of my feeble bo^d

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dy : but may give place to *confidence* and comfort in thy mercy. *Jordan* did yield to thy command, and *was driven back*: Ps. 114. 3. so drive thou back the flood of my *tears*, that they swell not above the banks of moderation and hope. Let the grave of the deceased put me in mind of the tomb of my blessed Redeemer ; that so when I am bowed down with sorrow at the burial of this earth, I may be raised with joy for the benefits of the *Resurrection* of my Saviour Christ. He hath plucked out the *sting* which *sin* had formerly given unto *death* : O let me ever be *thankful* unto thee my God, who givest us *victory* through *Jesus Christ* : 1 Cor. 15. 56, 57. Give me an assured belief of the *general resurrection*, that when I grieve at the placing of this flesh in the grave, I may rejoyce in the certainty of his rising again. Though the troubles of my heart be now enlarged ; yet bring thou me out of all my fears ; Ps. 25. 17. In the midst of the sorrows which I have in my heart, let thy comforts, O God, refresh my soul : Psal. 94. 19. Lord make me die to *sin*, and live by grace, that when I shall put off this *tabernacle of flesh*, I may dwell with thee in those *eternal mansions* of perfect happiness, through *Jesus Christ* my Lord, and onely Saviour. Amen.

21. The Twentieth first Subject.

Tears of a Woman in the state of widow-hood.

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

*Gave care to my words, O Lord; consider my meditation.**Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.*

BEcause Jerusalem had forsaken the Lord, and was gone backward, Therefore (said my God) their widows are increased to me above the sand of the seas: Jer. 15. 6, 8. He who was weary of repenting, was not weary of destroying: and yet the judgments which fell upon the Jews were easier to the stronger, then to the weaker Sex. The Males had a period set to their earthly troubles, when the Sword devoured them: but the poor Females were left alive, destitute both of the comfort and society of their Husbands. Death is a judgment mixed often with mercy; because it finisheth our earthly sufferances: whereas a life that is lead in continued sorrows is so much the more burdensome, because not quickly ended. Those Widows of the Jews were

est a live, and therein they were more punished than their destroyed *Husbands*. Groans and sighs had flown from the slain at the hour of their departure; but their dead *Trunks* were as insensible of grief or melancholy, as the Earth which inclosed them. Yet the distressed *Widows* were left to lament; and their punishment herein was greater than their *Husbands*, even because their torments survived the *slain*. That time was doubtless a time of horror, when the women would willingly have slept by their *husbands* in their *Beds of Earth*, and would have accounted it mercy to meet with a *murderer*; but yet were denied the hope of their *destruction*. The Psalmist saith that the wicked *slay the widow*: but in *Jerusalem* as it seemeth, the judgment was so great, that though the *widows* on their knees would have begg'd to be *slain*; yet either not *men enough* were left for their purpose, or the men that were left were not wicked enough to satisfy their desires. O what miseries do fall upon us that are *Widows*, who are left to the world to complain of our losses; and yet in our complaints we are so far from obtaining what we desire, that we cannot obtain so much as to *die*! Our estate is despised amongst the Sons of men, unless either our riches, or beauty, or some other by and sinister respect can purchase us a *Comforter*. The *Widows* that are poor are commonly neglected; and those that are rich, are but valued for their wealth. We are exposed to the *slander* of every *tongue*; to the *scorn* and *derision* of every *Enemy*; and to the cruelty and tyranny of every *oppressor*. The wicked who
evil

evil intreateth the barren that beareth not, doth no good to the widow also; Job 24 21. We are mocked by the Wives, neglected by our neighbours, cozened by our Visitants, and even in this our time of greatest need, our pretended friends are not willing to counsel us. So great, so weighty, so grievous are our afflictions, that we not only are bereft of our joys among men; but also we seem to be forsaken even of God. Else why should we be ranked with the prophane and the *harlots*? Why should the high priest be forbidden by God himself, saying, *A widow, or a divorced woman, or prophane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife: Lev. 21. 14.* Thus are we subject to the contempt of men; and may seem to be abhorred likewise of our Maker. Our solitary lives are full of cares, and various perturbations. If we have riches, we are apt to be deluded by false, though professed lovers. If we are poor, we are neglected by those from whom we expect relief; and our friends are commonly as dead unto us as are our husbands. If we have Children, they are apt to slight, or disobey us, through the absence of him whom they more did fear. If we have none, as our trouble is the less so our hopes of relief are likewise the less: for whereas the cries of the fatherless may prevail with the charitable, the want of those orphans makes every one neglect us. O what calamities and miseries attend us Women! We are weak and simple by the condition of our Sex: and yet when we have *husbands* to instruct and assist us, we can have no assurance of the continuance of their lives. We are exposed to sorrows at every turn.

turn. In sorrows we conceive, in sorrows we travail, in sorrows we nurse our tender Infants, and are made but as servants to them in their minorities: and yet, as if all these vexations were too few for our deserts; we are tortured and wracked with the death of our *husbands*. If we weep, we are frequently rather scorned then pittied, because it is imagined that we have tears at command. If we talk, we are apt to be censured either guilty of levity, boldness, or simplicity. The joy we received in the society of our *husbands* is seconded with contempt when once they are dead; as if it were a sin in us to suffer them to die, whereas we would willingly have laid down our lives to have preserved theirs. That little wisdom or discretion which we have learned of our *husbands*, is stiled cunning, when once they are dead. Thus even our virtues are subject to reproach; and our *persons* and conditions to the obloquy of the *world*.

But is this all the comfort allotted us in our misery? Hath God forgotten us? Should the world thus disdain us? Assuredly our great afflictions, and our loud complaints must needs be entertained in the ears of him who is our merciful God. Though man be deaf, yet God will hear. Yes doubtless: we who so seriously bemoan the losses we sustain, shall yet find in the Scripture that the Almighty is our friend. If I do but look in to those sacred Oracles, I shall presently behold the goodness of my Creator. The greater our losses are, the diviner are our comforts: the more grievous our afflictions are, the more ample are our joys. We are still in the hands of our gracious

cious God, although we are bereft of our earthly husbands. Our comforts are more, our privileges are greater then ever they were while our guides were alive: for the Lord taketh notice of us; he relieveth us in our wants, yea and sometimes miraculously comforteth us in our greatest dejections; men are commanded to help us: the rich must lend to us, the advocates must plead for us, the judges must countenance us; the Righteous must visit us, none may afflict, or oppress us; we may rejoyce with our Neighbours; yea and we have more freedom to enter into any religious vow then formerly was granted us. O here now are garments of gladness for the spirit of heaviness; Is. 61. 3. for God is our pratector, and man must be our comforter.

1. The Lord taketh notice of us: for so I find by my gracious Redeemer. *When he sat over against the treasury, and beheld how the people cast money into it; and many that were rich cast in much; And there came a certain poor widow, and threw in two mites which make a farthing: He called unto him his disciples, and said unto them, Verily I say unto you that this poor widow hath cast more in, then all they which have cast into the treasury: For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living; Mar. 12. 42, 43, 44.*

2. God relieveth us, as vvell as beholdeth us: for so saith the Psalmist: *The Lord preserveth the strangers, he relieveth the fatherless and widow: Psal. 146. 9.* This the poor widow of the son of the Prophets was sensible of: for vwhen she cryed unto Elisha, saying, *Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and*

the creditor is come to take unto him my two Sons to be bondmen. Then Elisha said unto her, *What shall I do for thee? Tell me, what hast thou in thy house?* And she said, *thine hand-maid hath not any thing in the house save a pot of oyl.* Then he said, *Borrow thee vessels abroad of all thy neighbours, even empty vessels: borrow not a few.* So she went from him, and did as he commanded her: 2 King. 4. 1, 2, 3, 5. and when all the vessels miraculously were filled with oyl, Elisha said unto her, *Go sell the oyl, and pay thy debts, and live thou and thy children of the rest:* vers. 7. This the widow of *Zarephath* also found true to her comfort: for when she had but an handful of meal in a barrel, and a little oyl in a cruse; and went to gather two sticks, that she might go in and dress it for her and her son, that they might eat it and die: 1 King. 17. 12. even then *Elijah* the Prophet told her, saying, *Thus saith the Lord of Israel, The barrel of meal shall not waste, neither shall the cruse of oyl fail, until the day that the Lord sendeth rain upon the earth:* vers. 14.

3. The Lord not only relieveth us in our wants, but also he succoureth us in our losses, and comforteth us in our sorrows. *When my Saviour came nigh to the gate of the City Naim, and behold there was a dead man carried out, the onely Son of his mother, and she was a widow, and much people of the City was with her: even then, when the Lord saw her he had compassion on her, and said unto her, Weep not: And he came and touched the beere, and they that bare him stood still; and he said, Young man I say unto thee arise: And he that was dead, sat up, and began to speak; and he delivered him to his mother:* Luk. 7. 12, 13, 14, 15.

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4. The same Lord hath likewise commanded men to help us. Thus (though *Eliphaz* accuseth *Job*, saying, *Thou hast sent widows away empty*, *Job*. 22. 9. yet) *Job* himself saith, *If I have withheld the poor from their desire, or have caused the eyes of the widow to fail: then let mine arm fall off from my shoulder-blade, and mine arm be broken from the bone*; Chap. 31. 16, 22. Thus when *Joab* did seek to incline the heart of *David* to fetch home *Absalom*, who had fled from him upon his killing of his brother *Amnon*, he had no other way to effect his desires but by suborning the widow of *Tekoah*: And she came to the King, and fell on her face to the ground, and did obeysance, and said, *Help O King. And the King said unto her, What aileth thee*? And she answered, *I am indeed a widow woman, and mine husband is dead*, &c. 2 Sam. 14. 4, 5. And by these means getting audience of the King who pittied her as a widow, she prevailed at length for *Absolons* pardon. Thus though the unjust judge, which is mentioned in the Gospel, did neither fear God, nor regard man; yet when a widow troubled him, he said, *I will avenge her of her adversary, lest by her continual coming she weary me*; Luk. 18. 4, 5.

5. In our wants we may borrow, and the rich must lend to us; yea and they are forbidden to use us with cruelty or severity. They must not so much as take a pledge of us. The *Israelites* were forbidden it by God himself; for so saith the Lord, *Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widows raiment to pledge*: Deut. 24. 17. Yea and among those that remove the land marks, that violently take

take away the flocks, and feed thereof, and those that drive away the Ass of the fatherless, Job doth rank and reckon them who take the widows ox for a pledg: Job. 24. 2, 3.

6. Moreover every one must be an Advocate to plead for us. Among other duties required of *Judab*, the Lord not only commanded that she should *judg the fatherless*, but also that she should *plead for the widow: Is. 1. 17.* and he therefore sendeth his wrath, and sheweth his vengeance upon them, because *they judge not the fatherless, neither doth the cause of the widow come unto them: vers. 23.*

7. The Judges are also commanded to defend us, and to countenance our causes. Every one must be a judge to the distressed Widow: therefore the law runneth peremptorily, *Cursed be he that perverteth the judgment of the stranger, fatherless, and widow; and all the people shall say Amen: Deut. 27. 19.*

8. The Righteous must visit us; for the Apostle saith that *pure Religion, and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, &c. Jam. 1. 27.*

9. None may afflict or oppress us; for so God himself giveth the charge, saying, *Ye shall not afflict any widow: Ex. 22. 22.* Again, by his Prophet thus speaketh the Lord of hosts, saying, *Oppress not the widow, Zech. 7. 10. Wo unto them (saith the Prophet Isaiah) that take away the right from the poor of my people, that widows may be their prey: Is. 10. 2.*

10. And lest we should be overborn with sor-

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rows, and lost in our griefs, we have authority even from God to be cheerful, and to rejoyce. So saith the Lord, *Thou shalt rejoyce in thy feast, thou, and thy Son, and thy daughter, and thy manservant, and thy maid servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates:* Deut. 16. 14.

II. Yea and we have more freedom to enter into any religious vow, then formerly was granted us; yea then when we were under the tuition of our indulgent parents. Though a virgin, by the law might not fulfil her vow, if it stood not with the liking and pleasure of her father; yet the Lord himself doth ordain, saying, *Every vow of a Widow as well as of her that is divorced, whereby they have bound their souls, shall stand against her;* Numb. 30. 5, 9. St. Paul also treating of our liberty to tie our selves in a second vow of nuptial duties, saith, *The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; onely in the Lord:* 1 Cor. 7. 39.

Seeing then the Lord is so merciful and gracious unto us who have lost the content and comfort of our guides and directors (provided that we are widows indeed, and desolate, trusting in God and continuing in supplications and prayers night and day) 1 Tim. 5. 5. why fit I thus disconsolate, as if I neither had right to the society of Christians, nor were regarded by my maker? Whence flow these tears? Whence arise these sighs and sobbs of a troubled mind? Though I have lost my husband, yet still I have my God. He is and will be mine, so long as I remain and continue his.

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What though I mils my head, my deccased Lord, my dead husband in every place? What though he sitteth not with me at the Table, and therefore I sigh? What though I find a miss of him in my sole and single life, and therefore I grieve? What though I want him to instruct me in the ways of goodness, and to provide for the affairs also concerning this life; and therefore mourn? I may be pensive in the remembrance of him whom I loved, and I may lament the loss of my Instructor and my Comforter: but if I grieve too much, I shall but discover that there was folly in my love, and that there is despair in my tears. He was not mine, but Gods; and with him he liveth. It must be my comfort that he lived so well while he was upon earth, that I may hope assuredly that he's a Saint in Heaven: and it must be my confidence that he is onely gone a little before, to that place of happiness whither I shall follow him. He who lent me him, can furnish me with another; or else give me content with this single life. He was not my choice, but Gods. If I ponder upon my loss with sorrow and grief, I must yet think upon his advantage with joy and content. I will therefore reverence his memory without too many sobs, and I will be thankful to my God, because he once did lend me so good a director. I will (by his blessing) live a widow with content and quietness, until he shall be pleased either to call me again to the state of wedlock, or else free me from this sinful and troublesome world. If I marry no more, the greater command shall I retain of my self. I am now at liberty to employ my time in religious

religious duties; vvhhereas if I were *wedded* to an ungodly man, even my Religion it self (without the mercy of my God) might receive some prejudice. But if the Lord shall be pleased to bring me again into obedience to another; I will beseech him so to direct me in my choice, that I may marry in the Lord. I will not rashly attempt so weighty a matter; but with my prayers and tears I will begg of the Lord to guide and direct me. Thus that I may live in the love of my God, and that he may always overshadow me with his blessings; and be a *husband unto me*, as he promised to be unto *Judah and Israel*; Jer. 31. 32. I will humble my self at his foot-stool, and pray unto him, and say.

The Prayer.

BLESSED God, thou who once didst promise to the barren church of the Gentiles that thou wouldest be unto her both a *Redeemer* and a *husband*; Is. 54. 5. be pleased to look upon the low estate of a *pensive widow*: Thou knowest how irksome and full of sorrows this solitary life is: thou viewest my sad and disconsolate condition. O be thou unto me both a husband and comforter; that in the multitude of my sorrows which I have in my heart, thy comforts, O Lord, may refresh my soul: Psal. 94. 19. It is thy promise, that though thou wilt destroy the house of the proud, yet thou wilt establish the border of the widow: Prov. 15. 25. Though

Though the wicked do no good to the widow; Job. 24. 21. yea though they slay the widow, and murder the fatherless: Psal. 94. 6. yet thou thy self hast promised that thou wilt be a father to the fatherless, and defend the cause of the widow; Psal. 68. 5. even thou, O God, who dwellest in thy holy habitations: Job. 22. 9. O send not then a poor and distressed Widow away empty: but be pleased to be my God, my guide, and my counsellor. Make me to honour thee in all my ways, to rely upon thee in all my sorrows; to sue unto thee in all my wants; and firmly to be wedded unto thee in righteousness and true holiness: Eph. 4. 24. Let not the oppressor exact upon me, nor the son of wickedness do me harm: Psal. 89. 22. but do thou always preserve me under the shadow of thy wings. Be thou my director in all my ways, that whether I shall continue in this state of widow-hood, or be ordered by thee to change my condition, and be joyned again in holy Wedlock; I may sue for thy counsel, and be seconded with thy blessing. But so long as I shall lead this single life let me remain contented: and make me like *Anna the Prophetess*, not departing from thy temple, but serving thee my God with fasting and prayer night and day: Luk. 2. 37. Be thou unto me in a more excellent manner then was *Job* unto the widows; Job. 29. 13. causing my heart to sing for joy; that so though mine afflictions are many and my desolate condition be full of perturbations, and anxious thoughts; yet I may so cleave unto thee, that I may have comfort in thee whilst I live upon Earth; and be hereafter admitted into the society of thy Saints and Angels,

gels, there to reign with thee world without end, through Jesus Christ my onely Lord, and Saviour. *Amen.*

22. The Twenty second Subject.

Tears of an Orphan at the death of her father.

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

Give eare to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

Among other abominations which *Jerusalem* was guilty of, it was not the least that *In her had they set light by father and mother*; Ez. 22. 7. But could there live such people as neglect their parents? Could nature become so silent in Children, that they should forget the honour due to progenitors? Surely, if even affection inhabited the breast of a Christian, it needs must dwell in the heart of a Child, and point to the Fathers, that did beget him. Alas I feel a desire of expressing such an *Affection*, which I would be as ready to manifest in a real expression: but (ay me) the object of my love and my duty is snatched from mee. Oh, he that begat me is dead:

dead : he that took care to breed me , he that supplied my wants , he that instructed me in Religion , he that defended me from injuries ; he whose labour and industry was chiefly employed for the good of me his beloved Child. I was, oh I may say *I was my Fathers child, tender, and only beloved of my mother ;* Prov. 4. 3. But now where , O where is that *man of affection* ? Where is that Father who so earnestly loved me ; who so dearly affected me ? Sick he was : dead he is. But was my duty to him correspondent any way to his care of me ? Did I endeavour to requite his love by my service and obedience ? Did I visit him in his sickness , as *Joseph did his dying father ?* When one told him saying , *Behold thy father is sick, he took with him his two Sons Manasseth and Ephraim ;* Gen. 48. 1. and went and visited him. This visitation is a Christian duty , and not to be denied even to our Enemies, much less to our Parents. When *Elisha was fallen sick of his sickness whereof he died, and Joash the King of Israel went down unto him ; he wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof :* 2 King. 13. 14. Less then this I could not do : for the Prophet was a stranger to the blood of the King ; and yet the King both visited , and lamented the Prophet. Had I been sick and my Father in Health , O how would he have wept and grieved ! How would he have repaired to Physicians ; sought for my recovery ; bought it at rates even beyond his estate ; and rather have cholen to have led his days in penury and want, then I should have died for want of cost ! Had I died and he survived, he would have

have mourned for me many days, as Ephraim did for his Children that were slain by the men of Gath; 1 Chron. 7. 22. or (like Jacob, when he heard the false report that Joseph was slain) he would have mourned, and have refused to be comforted; and peradventure he would have said, *I will go down into the grave unto my child mourning*: Gen. 37. 34, 35. Thus, O thus my Father would have grieved for me. Yea, if mischief should have befallen me, he would have been as ready to have said, as Jacob did concerning Benjamin, *My gray hairs shall be brought down with sorrow to the grave*; Gen. 42. 3. But how did I deserve this love at the hand of my Father? 'Tis true that Nature and Religion did teach him to be indulgent: but did both, or either of them persuade me to my duty? Did I honour him according to the commandment of my God? Ex. 20. 12. Did I fear him according to the law divine? Lev. 19. 3. Did I love him, and that entirely; and would I have been as forward to express my love and respect unto him, as Rahab (though a Harlot) did manifest hers, when she covenanted with the Spies, and concluded, saying, *Ye shall save alive my father and my mother, and my brethren, and my sisters, and all that they have; and deliver our lives from death*? Jos. 2. 13. Would I have been ready to express my love and respect unto him (if need had required, and opportunity and means had been offered) as David did to his Parents? He went to Mizpeh of Moab, and said unto the King of Moab, *Let my father, I pray thee, and my mother come forth and be with you till I know what God will do for me*; 1 Sam. 22. 3. Was

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I ready thus to comfort him, thus to relieve him, if need had required, and thus to provide for him to the uttermost of my power? Did I never depart from him at any time, before I had craved both his leave and his blessing? When *Elijah passed by Elisha as he was ploughing, and cast his mantle upon him, he left the oxen indeed; but he ran after Elijah, and said, Let me I pray thee, kiss my father and my mother, and then I will follow thee*: 1 King. 19. 99, 20. Yea rather (on the contrary) instead of honouring him, was I not at variance against him: Mat. 10. 35. Was I not apt to dishonour my father, and to rise up against my mother? Mich. 7. 6. Instead of labouring to relieve and comfort him, was I not more ready to say unto him as did the Prodigal in the Gospel, *Father give me the portion of the goods that falleth unto me*? Lu. 15. 12. Certainly had not he sinned, he could not have died: and had not I sinned, he could not have been separated from me. My neglect of my duty did move the Almighty to take him from me, that so I may at least honour the memory of him now he is gone, whom peradventure I did not truly reverence and obey while he was here. Now, O now is that time of heaviness fallen upon him, wherein I must lament with Zion, and cry, *I am an orphan and fatherless; my mother is a widow*: Lam. 5. 3. Now my comforter, my defender is gone, I cannot chuse but suspect that even Christians will become as bad as were the Jews, who judged not the cause, the cause of the fatherless, and yet they prospered: Jer. 5. 28. Now the curse which the Psalmist prophetically laid upon his slanderous enemy, I daily fear will happen

happen unto me, even that *none will favour this fatherless child*: Psal. 109. 12. Hence flow my tears, hence arise these mists of sighs, and these clouds of sorrow. My father is gone, he's departed, he's dead. O what shall I do to lament enough the loss I sustain? How shall I sufficiently mourn the departure of him, whom all my tobs and cries can never recall? Weep I must: I cannot chuse but weep. Nature commands it, and I hope Religion will not forbid it. Though David complained that he was *forgotten as a dead man out of mind*: Psal. 31. 12. yet he could not possibly mean that the dead were forgotten! y their surviving off-spring. O no: the eyes of Orphans are full of tears when they call to mind their once indulgent Fathers; yea and in every tear seemeth to be a reflection of the deceased Parent. Our laments are not only enforced by the greatness of our losses, and the strength of our love to our departed Fathers: but even by Religion it self, which gives us a kind of encouragement to hope that in their moderation they have authority from God. The captive woman among the people of God, who was *fair and beautiful*, and whom an Israelite desired to have to his wife, was to be brought home to his house: and she was to shave her head, and to pair her nails, and to put the raiment of her captivity from off her, and to remain in his house: but first she ought to bewail her father and her mother a full month before the Israelite might go in unto her; and be be her husband, and she his wife; Deut. 21. 11, 12, 13. Methinks I could willingly yield to be thus far a slave, as to mourn for my Father: for it is

some content to me in my losses to have yet the society of my *tears*. Although among the *Jews* the very touching of the dead did make the living unclean; yet among Christians we have no such Laws. O how would I now go kiss his cold and wan cheeks, and weep over his shrowded body; yea and wash that face so full of paleness with my warm and willing *tears*; if all that I could do would restore him to life again! I would not stick to touch him, yea to kiss him: and when my lipps would be weary, my tears should softly court his hollow and closed eyes. A very *Jew* might have done thus much, who lived under the bondage of the *Ceremonial Law*: yea a Priest himself was allowed these acts so natural and pious. Though touching the *Nazarites* the command was strict which the Lord delivered unto *Moses*, saying, *Say unto the children of Israel, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; all the days that he separateth himself unto the Lord he shall come at no dead body; he shall not make himself unclean for his father, or for his mother; for his brother, or for his sister, when they die; because the consecration of his God is upon his head: Numb. 6. 1, 2, 6, 7.* Yet whereas the law said, *The Priests shall come at no dead person to defile themselves,* it ran with this exception, *But for father, or for mother, or for son, or for daughter, or for brother, or for sister that hath had no husband, they may defile themselves: Ezek. 44. 25.* And again, concerning the common people the law provideth saying, *Whosoever toucheth one that is slain with the sword in the open fields, or a dead body, or a bone of a man,*

or a grave, shall be unclean: but the time of his uncleanness was to continue but *seven days*: Numb. 19. 16. That Law hath now no power to oblige us who are under the Gospel. I may touch my dead Parent, and embrace him, yea and kiss him, at least in my thoughts, when I cannot come to his Body. And so I will: and if there remain any uncleanness in my cogitations, I will purifie, I will wash it away with the bath of my tears. Although my sorrows cannot call him from the grave, yet they have power both to discover mine affection, and to satisfy my desires. In ancient times *women had their dead raised to life again*: Heb. 11. 35. This indeed is too much for me to expect: yet it will not be too much for me to mourn with those *women*, who were afterward thus comforted. But then I must be just in my mourning. As my love may lawfully be shewed in my tears, so must my Religion be manifested in my moderation. It was a curse upon the *Jews* which the Prophet pronounced, when he said, *Men shall not tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father, or for their mother*: Jer. 16. 7. I must not exceed the bounds of modesty in my cries and lamentations; but I must drink rather of the cup of Consolation, and hearken to the advice and counsel of my comforters. Nature indeed may be seen in a tear, and heard in a sigh: but if those Tears be too many, or those sighs too frequent or too loud, my very sorrows may be sinful for my want of patience. He for whom I grieve is better than

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my self, and his condition is full of joy and delight: why then should I mourn too excessively, as if he were lost; and why should I grieve too immoderately, as if I despaired of a Father? He is gone to a place where he is freed from sorrows, and can die no more: only I am on Earth, in a valley of tears: but I shall have a time to die too, and be gathered unto him. In heaven (saith St. John) *there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away;* Rev. 21. 4. My Redeemer saith that *they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more, for they are equal unto the Angels; and are the children of God, being the children of the resurrection:* Luk. 20. 35, 36. Why then should I lament for him who needeth not my sorrows, and my tears are but a fruitless disturbance of my self? If I am troubled at the loss of a friend so dear, I must rather labour to be beloved of my God who is so good. I shall one day learn with holy Job, to say to corruption, *Thou art my father;* and to the worm, *Thou art my mother, and my sister:* Job. 17. 14. There is yet something earthly therefore which I shall acknowledge a Parent: but I must take heed that nothing upon earth doth make me an Idolater. The house of Israel was once so sottish as to say to a stock, *Thou art my father,* and to a stone, *Thou hast brought me forth:* Jer. 2. 27. This were a stupid madness in me if I should so dishonour the memory of my Father, as to make the timber succeed him in my reverence.

rence. But more impious it would prove, if I should reject my heavenly Father; and instead of him I should honour (as *Israel* did) a stock, or a stone. The greater that my loss is in my deceased Parent, the more must be my obedience to the father of lights: *Jam. 1. 17.* He who is and must be the Father of my spirit, did lend unto me for a time the father of my flesh: *Heb. 12. 9.* He hath also taken from me my natural Parent, that my thoughts may be ever fixed upon him with whom he dwelleth. If my trust be in God, my comforts will abound; my sorrows will decreate. If my name be written among the Righteous, my share shall be equal to theirs in the protection of my God. He hath ever been merciful to them that were fatherless, so that they relied on his providence, and served him with faithfulness. *When my father and my mother forsake me (saith the Psalmist) then the Lord will take me up: Psal. 27. 10. a father of the fatherless is God in his holy habitation: Psal. 68. 5.* O that I might have the honour to be his child, that so I might justly call him Father! O that I could truly say unto him, *Thou art my father, my God, and the rock of my salvation! Psal. 89. 26.* O that I could faithfully say, *Thou, O Lord, art my Father, my Redeemer; thy name is from everlasting! Is. 63. 16.* O that I could call him my father, and not turn away from him! *Jer. 3. 19.* His mercies are great, his promises are full of comfort. *I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty; 2 Cor. 6. 18.* O what shall I do that I may be sure to be adopted into the number of his Children? Alas

as I am I have but little hope of it: for he is pure but I am unclean: but I will wash my self with my tears of Repentance, and beseech his Son to cleanse me with his Blood. *He is righteous, but I am sinful: but I will confess my wickedness, and be sorry for my sins; Psal. 38. 18.* and then I am sure he will abundantly pardon. Lord, though I have been thine enemy, thou canst make me thy friend: though I have hated thee, thou canst incline me to love thee: though I have been rebellious, thou canst make me thy child. O be pleased to hearken to the intercession of mine advocate pleading for me: to the intercession of thy Christ who was obedient to thee: to the intercession of my Jesus who was crucified for me. In him be reconciled unto me; for I am well assured that *like as a father pitieth his children, so thou Lord dost pity them that fear thee; Psal. 103. 13.* This, O this is the way wherein I must walk. Thus, yea only thus shall I have a father both dead and alive. He who is dead shall not be immoderately bewailed, because he that is ever living shall wipe the tears from mine eyes. Mine exchange shall be full of advantage. For him who was willing to help me, yet was not able; for him who loved me, but imperfectly; and left me irresistably, I shall have a father whose will cannot be opposed; whose power no creature is able to resist; whose love is in perfection; and who is not subject either to change or die; Dan. 7. 9. *He is the ancient of days; he is God from everlasting, and world without end; Psal. 90. 2.* If I could say with David, *Thou didst make me hope when I was upon my mothers breast; Psal.*

22. 9. as well as I can say with him, *Thou art he that took me out of my mothers womb*; vers. 10. I could say that thou art my God from my mothers belly, as well as I can say that I was cast upon thee from the womb: If I could say that I had always served thee; then should my praise be of thee continually, and then should I be safe under the shadow of thy wings; Pſal. 71. 6. *Aſhur ſhall not ſave us* (ſaith Iſrael); *we will not ride upon horſes*; *neither will we ſay any more to the work of our hands*, *Ye are our Gods*, *for in thee, O God, the fatherleſs find mercy*; Hoſ. 14. 3. In God do the fatherleſs find mercy? Why then do I bow down my ſelf thus heavily, mourning for my father, Pſal. 35. 14. whereas I am aſſured (if I ſerve and obey the righteous Lord) that *when my father and my mother forſake me, then the Lord will take me up*? Pſal. 27. 10. He that is dead was but the weak, though the loving Inſtrument to bring me to life: but he that is living, yea and liveth for ever and ever, is the God both of power and mercy: he therefore for ever ſhall be my father. *Have we not all one father*? Saith the Prophet, *Hath not one God created us*? Mal. 2. 10. Yes, yes; he is a father to all by creation: but he will not be a father to all by regeneration. His flock is but little, *his children are not many*: Luk. 12. 32. I will therefore ſtrive to be one of the ſmalleſt number, for theſe alone ſhall inherit ſalvation. His mercies were ever great to the godly: his compaſſions never failed the fatherleſs, if they honoured him. When *David* was promiſed that he ſhould have a Son, even then the Lord did alſo promiſe to be a father unto him. *I will be*

his Father (saith the Lord) and he shall be my Son: I will not take my mercy away from him, as I took it from him that was before thee: 1 Chron. 17. 13. But what shall I do to gain his protection? How shall I perswade him to call me his child? If I love the memory of my father more than I love him, then I cannot possibly be worthy of him: for so saith my Saviour, *He that loveth father or mother more than me, is not worthy of me*: Mat. 10. 37. I will therefore strive to honour my God with the strength of my love, in heart, and in soul: and that I may the better do it, I will imitate my dead father in all that was just and righteous in him; but wherein soever he failed I will decline his steps. *Ahaziah was plagued because he did evil in the sight of the Lord, and walked in the way of his Father and of his mother*: 1 King. 22. 52. *He walked in the way of the house of Ahab; for his mother was his counsellor to do wickedly*; 2 Chr. 22. 3. It is not the loss of a Parent which can prevail for a blessing upon the child; unless in the stead of him that was earthly he be made a Father who is Lord of Heaven. He looketh not on our afflictions with the eye of compassion, unless we look up to him with the eye of faith and devotion. Our miseries are but judgments unless we amend, and do but prophesie unto us a destruction at hand. When *Jeroboam* was fatherless he was called to the congregation, and they made him King over Israel: 1 King. 12. 20. but he whose hand at first was lifted against the Crown, Chap. 11. 26. and not content with that, did afterwards put it forth against the man of God; had it justly dried up, so that he could not pull

pull it in again unto him: Chap. 13. 4. Thus the loss of an earthly father could not protect a wicked Orphan: but he who did evil above all that were before him, and had gone and made other Gods and molten images to provoke the Lord to anger, and had cast the Lord behind his back; even upon his house was evil to be brought: The Lord will cut off (saith the Text) from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel; and will take away the remnant of the house of Jeroboam as a man taketh away dung 'till it be all gone: Chap. 14. 9, 10. But on the contrary I find, that unto the godly a Father of the fatherless, and a judg of the widows is God in his holy habitation: Psal. 68. 5. Hiram the son of a widow, of the tribe of Naptali, whose Father was a man of Tyre, the same was filled with wisdom and understanding, and cunning to work all works in brass, and was therefore sent for by King Solomon to build his House: 1 King. 7. 13, 14. After the death of Abraham it is said that the Lord blessed his son Isaac: Gen. 25. 11. After the death of Esthers Father, Mordecai the Jew took her (she being his uncles daughter) for she had neither Father nor Mother: Est. 2. 7. He took her for his own daughter; and afterward the Lord so blessed the Orphan, that she came to sit upon the royal throne, and to be the preserver of her nation: Chap. 7. 3, 17. Thus the poor who commit themselves to God, do find assuredly that he is a helper of the Fatherless: Psal. 10. 14. He executeth their judgment; so saith Moses: The Lord doth execute the judgment of the fatherless: Deut. 10. 18. By Moses also he forbiddeth the people,

saying, *Ye shall not afflict any widow, or fatherless child: Ex. 22. 12. Job accuseth his pretended friends of an high offence, when he chargeth them, saying, Ye overwhelm the fatherless: Job. 6. 27. By the Prophet Isaiah a woe is pronounced against them who take away the right from the poor of the people of the Lord, that widows may be their prey, and that they may robb the fatherless; Is. 10. 2. Yea and from God himself by the mouth of King Solomon the advice is given, Remove not the old land mark, and enter not into the fields of the fatherless; Prov. 23. 10. By the Almighty to the fatherless friends are raised: thus was Job: I delivered the poor (saith he) that cryed, and the fatherless, and him that had none to help him; Job. 29. 12. And again he saith, If I have eaten my morsel alone, and the fatherless hath not eaten thereof; then let mine arm fall from the shoulder-blade, and mine arm be broken from the bone: Chap. 31. 17. 22. Thus I am Gods, then God will be mine. If in my wants I miss my Father, my God will deliver me. What could my earthly parent have added to my content, which my heavenly Parent cannot much more supply. If therefore I grieve too much for the death of him, I forget my God who liveth for ever. If too much I complain of his absence who delighted in me, I manifest my rebellion against him who should be my delight. He taught me to pray; and when I pray he taught me to say, *Our father which art in Heaven: Mat. 6. 9.* On him therefore will I depend, who is the *Father of all that believe in him: Rom. 4. 11.* To him in my wants will I address my self, who is the *giver of all: Jam. 1. 17.* Upon him will I call, and to him will I cry, and say: The*

The Prayer.

ALmighty God, heavenly Father, who art a Lord of comfort, and a *God of consolation*; Rom. 15. 5. look down upon a sinful and distressed Orphan bereft of the joy and help of an earthly Parent. Thou O Lord didst send me unto him, that thy Kingdom might be increased: and thou hast taken him from me that my faith and patience might be fully tried. I was apt to forget thee while he was living, looking upon him as the donor of blessings, and neglecting thee from whom they proceeded. I relied too much on the *arm of flesh*; 2 Chron. 32. 8. and trusted too fondly in the power of man: but now thou hast humbled me by his mortality, and taught me wholly to rely and depend upon thee. Mine own unworthiness of so loving a Father made thee to take him away from mine eyes. My disobedience to his commands, and my neglect of honouring him according to the Laws, have provoked thee to anger, and to deprive me of his comfort. Lord forgive my manifold offences: and since I find that *all flesh is but as grass*, 1 Pet. 1. 24. and that the life of man is but as a *vapour which vanisheth away*; Jam. 4. 14. make me always to apply my service wholly unto thee who livest for ever. Remember thy promises which thou hast made unto the fatherless: and that I may be capable of those thy promises, give me grace to become thy child by obedience. Thou,

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O Lord, art my father to whom belongeth honour, thou art my *master*, and requirest me to *fear thee*: Mal. 1. 6. Lord make me fear to offend thee who art a righteous judge; and make me love and honour thee who art a gracious Father. Be with me in all the ways wherein I shall walk in this mortal life, *guiding my feet into the way of peace*: Luk. 1. 79. Comfort me in my sorrows, support me in my miseries, provide for me in my wants; and in all places, and at all times, be *thou my Father, my rock, and my strong salvation*: Psal. 62. 6. Do thou *defend the poor and fatherless*: do justice to the *afflicted and needy*: Psal. 82. 3. Supply all my wants; and confer upon me all necessary blessings. O be reconciled unto me in the blood of thy Son, that I may here depend upon thy fatherly protection, and hereafter be received into thy celestial Kingdom, there to reign with thee world without end, through Jesus Christ my only Lord and Saviour. *Amen.*

23. The Twenty Third Subject.

Tears for the death of a beloved brother.

And may likewise serve at the decease of any,
other faithful friend.

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord ; consider my meditation.

Hearken unto the voice of my cry, my King, and my God ; for unto thee will I pray.

A Friend (saith King Solomon) loveth at all times,
and a brother is born for adversity ; Prov. 17. 17.
Friendship which is begotten by the outward
form, or any other sinister and by respect, liveth
no longer than that ground of affection : but nature
is stronger than our election can be ; and Religion
obligeth far more than both. O how
great then is my loss of my dearest brother, in
whom both excellency of feature, nearness of
blood, and a gracious conversation, conspired together
to render him matchless ! To me he was
a friend, but now to the grave : and what loss
can be greater than the loss of a friend ? To me
he was a brother, but now to the worms ; and
what

what loss can be more deplorable than the loss of a brother? But to me he was yet more: he was a friend in his love and courtesies, a brother by his blood, yea and an instructor, a teacher of Religion and Goodness: and yet not love, nor blood, nor religion, could preserve him mine. O what sorrows do accompany all thing transitory? His love could not die, but his body could: and so I am deprived of the society of my brother, because my brother was subject to corruption. But is this the adversity for which he was born, according to King Solomon? Did the wise man intend that a *brother is born* to bring adversity? Or rather to comfort us in the time of adversity? Had he been a cause of my least disturbance while he was living, he would have eased my grief by grieving himself. He would have comforted me in the time of trouble, had he lived to see my grievous mourning. But now alas I am left to lament alone; and so much the more for the want of his comfort. I now must grieve for him who was my joy: and my lament and my griefs increase the higher, because for his sake they arise who cannot allay them. Had we lived in hatred, his death peradventure might have been my comfort. Had we loved but slightly, a tear or two I might have thought enough to pay at his funeral. But our love was firm, it was strong, yea strong as death; and who then can blame me if my sorrows in some measure keep pace with my love? O what tie can be so great as that of affection? What love so great as of a brother and sister? And yet so vain is man, so frail are mortals, that either our affection or
our

our persons must have a divorce. Had my deceased brother forgotten the tie and bond of nature, and in his life had he turned his love into hatred; yet his fault ought not to have lessened my love, to which both Nature and Religion did strongly oblige me. Had he loved me but coldly and faintly, as divers do; yet I ought to have warmed his affection with the fervency of mine. But, oh, he dearly loved, he cordially affected me: and yet his love and his affection could not prolong his life. There was a time when *Moses* was in the Mount; and while he was receiving the written laws of our glorious Maker, the *Israelites* in his absence worshipped a *Calfe* instead of the law-giver. But when *Moses* returned he was so wrath with the people, that for so great an offence against the Law of God, he decreed a revenge against the law of nature: yet was not that revenge provoked by a private and unwarranted fury: but commanded by God: for so he speaketh to the sons of *Levi*, and telleth them, *This saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour; Ex. 32. 27.* Neighbours might be near in habitation, yet not in affection; and then the sword would devour greedily. Companions might love in a superficial manner, yet not in the heart: and then the sword might wound with freedom, though perhaps not with desire: yea and such contentions might arise in company, that the sword might execute at the self same time as well a private as the publick revenge. But
that

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that a brother should slay a brother ; a brother more strongly allied by spirit than flesh ; a brother whose veins did swell with the self same blood as his that executed him ; O this, methinks did seem very cruel. But let me not err in my forward censure : there can be no true affection where there is not Religion. If a brother offend, if a brother transgress the laws of God, Religion will plead to silence nature, when he who is to be beloved above and before all, shall require our justice even against our brethren. Alas ! what a sad time was it with those idolaters when the punishment did appear as full of terror in the actors as the sufferers ! Yea it seemed easier to die by the hand of a brother, than to live to remember the brethren they had slain. Had my brother and I been idolaters together, I might have believed that that sin had slain my brother. But as our love was constant, so our Religion was undefiled : yea the strength of our love was founded on the purity of our Religion ; and yet he hath payed his debt to nature. The Lord did threaten to *set the Egyptians against the Egyptians, and that they should fight every one against his brother* : *Is. 19. 2.* Those Egyptians were heathens and enemies to the Church ; but my brother and I were united both in the profession and the love of *Christianity* ; and yet through our sins I fear that even we destroy each other. My sins are partly punished in his death : and his death hath given me so deep a wound, that peradventure I shall not long survive him. Our love was so entire, that methinks I could willingly sleep with him in his grave : for while I live, my breast is
but

but his walking monument. Such love as ours did not always possess the hearts of some as nearly allied; which maketh me sigh to think that ever there were any which had lain successively in the self same womb, and yet did not joyn in the unity of affection. Such there have been; I must believe it, because I find it in the sacred Text. Yet when I read it, methinks, I have a thrilling in my blood, and a kind of *holy revenge* burning in my heart against those who dishonoured the name of a *brother*. There was a time when the *Jews* were so wicked, that the Prophet was fain to advise them, saying, *Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will supplant, and every neighbour will walk with slanders: Jer. 9. 4.* And there was a time when the Church, complaining of her *small increase*, cryed out in bitterness, and said, *The good man is perished out of the earth; there is none upright among men: They all lie in wait for blood; they hunt every man his brother with a net; Mich. 7. 2.* Methinks the advice of the Prophet may in some measure concern my *self*; for I am taught not to trust in any brother, since he whom I loved hath now forsaken me. Methinks the complaint of the Church may be part of an *Elegy* upon my deceased brother; for with her I may cry out, and that justly too, *The good man is perished out of the earth.* But neither can I say that he was a *Jew* in supplanting; or an enemy to the Church, *lying in wait for blood.* What secret devil did guide both the tongue and the hand of *Joab*, when under the colour of friendship he asked *Amasa*, *Art thou in health my brother? And took him by the beard with*

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the right hand to kiss him, and yet even at that time smote him with his sword in the fifth rib, and shed out his bowels to the ground that he died: 2 Sam. 20. 9, 10 What cursed fiend did guide the tongue of that wicked miscreant whom the Psalmist chargeth thus, and saith, *Thou sittest and speakest against thy brother; thou slanderest thine own mothers son? Psal. 50. 29.* Had my brother either supplanted me, or hunted me with a net, or sought to slay me, or slandered me with his tongue, then I might peradventure have saved this great expence of my tears. But he was always so good a brother, that I could never justly charge him with the least discourtesie. O no: *we took sweet counsel together, and walked unto the house of God in company: Psal. 55. 14.* I may say of him as *Nehe-miah* spake of *Hanani* the ruler of the palace, *He was a faithful man, and feared God above many: Neh. 7. 2.* His blood was near to me, but his soul was nearer. His person I loved, as I was prompted to it by nature: but his inner man I more zealously affected, to which I was allured by his gracious endowments. Such a one in some measure he was as my Redeemer himself did stile his brother; when he stretched forth his hand towards his disciples, and said: *Behold my mother, and my brethren: for whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother: Mat. 12. 49, 50.* And yet tho thus he was my counsellor; though thus he was my companion in the ways of godliness; though thus faithful he was, and feared God above many, labouring to do the will of him that sent my Redeemer; yet neither his counsel, nor his society

ery, nor his fidelity, nor his Religion could preserve him from the sentence of a temporal death. O what would I not do to call him back again? What would I not give to have him restored to life again? But all that I can either do, or give, cannot persuade his soul to return back to its prison. Were I the most rich and wealthy in the world, yet could not my treasures purchase his return. No, no: I am well assured of the truth of the Psalmist, who saith that *They who trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother: nor give to God a ransom for him: Psal. 49. 6, 7.* Well then, seeing that I cannot fetch him from the grave, I will yet send up my sighs towards the place where he is blessed. This I may do without any check either of reason, or religion. It was a curse which God did inflict upon *Jehojakim* for his sins; even for his covetousness, for his oppression, and for his violence, That they should not lament for him, saying, *Ah my brother Jer. 22. 17, 18.* Put on the contrary, when *Deborah* (though she was but *Rebeckah's* nurse) was buried beneath *Bethel* under an oak, the name of it was called *Allon-Bachuth*, the oak of weeping: *Gen. 35. 8.* When the enemies of *David* were visited with sickness, he behaved himself as though they had been his friends, or his brethren: yea he bowed down heavily, as one that mourneth for his mother: *Pf. 35. 14.* But he who now is dead, was not my enemy, but my friend; yea and no common friend, but a brother; yea and not a brother in the flesh so much as in affection, even as dear as a mother: why then should I not sorrow for the loss of such a brother?

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I will grieve, I will lament when I remember the love, and the courtesies which he shewed unto me; and I will speak in the language of the Church to Christ, and say, *O thou that wert my brother, that sucked the breasts of my mother; when I should find thee without, I would kiss thee; yet I should not be despised: Cant. 8. 1.* I will lament him as David did Saul and Jonathan, and say, *The beauty of Israel is dead: he was lovely, and pleasant in his life. I am distressed for thee my brother; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women: 2 Sam. 1. 19. 23, 26.*

But what advantage to the dead are the tears of the living? Can my sighs inspire life into his bosom? Can a draught of my tears fetch him back again to life? O no: 'tis this, 'tis this therefore that doth heighten and increase my sorrows, even that my tears cannot recover him whom I lament. But cease fond woman, cease thy sobs and cries of discontent. By the extremity of thy passion thou mayst hasten to his grave: yet if thou murderest thy self with excessive sorrow, thy soul may be deprived of the society of his. 'Tis true indeed, 'tis most true. Little can I expect to come to heaven, if I violently force my self from the earth. Why then do I take on, as if I either suspected his happiness, or doubted of following him? What comfort can it bring to his body of earth, to have it cabined in the grave with his dispersing ashes? The dust of both of us may mix in the vault, and yet no joy arise to our senseless ashes. If his earth was that which drew mine affection, I see my fondness in the corruption

on of that earth : but if his gracious soul was the object of my love, I must strive to come where that surviveth. To heaven he's gone, and to heaven I'll hasten : and because I will go the surest way, I *will* walk in those paths which faith and patience shall direct me in. I *will* no more disturb the peace of my mind, since that cannot help me to the company of him. Weep indeed I do, I am enforced unto it : 'tis the law of nature ; 'tis an act of necessity, I cannot avoid it. Yet, though I weep, I will labour for content : and since my God (as I undoubtedly believe) hath been pleased to crown my brother with glory ; I will beseech him to comfort me here with his grace. I *will* not immoderately weep, lest I injure my *self* : I will not weep without hope, lest I offend my Maker : but that I may weep as I should, and hope as I ought, and live as I am required, I *will* humble my self at the feet of him to whom my brother is gone, and I *will* pray unto him and say.

The Prayer.

Allmighty God and everlasting father ; Is. 9. 6.
thou in whom we live, and move, and have our being ; be pleased to take pity upon thy distressed servant grieving for the loss of a *beloved brother*. Thou knowest, O Lord, how nearly our hearts were knit in affection, and therefore how justly I lament my loss. Behold how these tears do witness my love, and imitate that *oyntment*

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ment on Aarons head, which went down to the skirts of his outward garments : Plal. 133. 2. Behold how these drops, like that dew of Hermon, and that dew which descended upon the mountains of Zion, vers. 3. do arise from that unity which thou hast commanded. O how shall I bear the loss of him whom thou in thy law didst charge me to love? Thou, O God didst tie us together in the bond of love, and yet thou thy self hast separated him from my sight. But since it was thy pleasure to receive him to thy self, be pleased also to hasten my journey to him. Give me patience to endure this stroke of thy scourge; and thankfully to acknowledge thy goodness in his happiness. Him thou hast taken from the evils to come; O deliver me also from this body of death : Rom. 7. 24. Make me settle mine affection only upon thee, that my delight may be wholly in thy righteous laws. Give me a sight of my sins for which I have not grieved so much as for the loss of my deceased brother: and turn all my tears into a godly sorrow for offending thy Majesty. Be thou unto me a father in thy provident care, and a brother in thy love; that all my wants may be supplied by thy sufficiency. On earth I see there is nothing permanent: Lord let my treasure be stored in heaven; and then where my treasure is let my heart be also; Mat. 6. 21. When it shall be thy pleasure to free me from this tabernacle of flesh, O let me be received into that Quire of Saints, whereof I doubt not but my brother is a joyful member. Grant, O my God, that when I have passed the waves of this troublesome world, I may sing triumphant Hallelu-
jahs

jabs to thy praile and glory, through the merits of him who was mine elder brother, even Jesus Christ my only Lord and Saviour. Amen.

24. The Twenty fourth Subject.

Tears of a woman in a deep Consumption, or in any other languishing disease.

The Soliloquy, consisting of three parts, viz.

1. *A complaint and description of the nature of the disease.*
2. *The cause of the malady.*
3. *The hope of recovery.*

The first part of the Soliloquy, expressing a complaint and description of the nature of the disease.

The Ejaculation.

Pfal. 5. 1, 2.

Give eare to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

ALL flesh is as grass (saith the Apostle) and all the glory of man as the flower of the grass: The grass withereth, and the flower thereof falleth away:

1 Pet.

1 Pet. 1. 24. Blessed *Apostle* how truly hast thou described the condition of humanity! O how sensible am I of the piercing truth of that sacred Text! Those whom Age enforceth to decline, do easily feel their approaching *Autumn*: and when they *lift up their eyes and look on the fields* (on the drooping years of their *parched selves*) they easily conclude themselves to be *white already unto the harvest*; Jo. 4. 35. But must death be confined to the leisure of *antiquity*; and alway be locked out until it hath complied vvith age to destroy the prison? O no: I find it othervvise. Death may as easily enter at the *gates of Diseases*, as at the stooping *sally-port* of numerous years. Methinks I see it staring and gaping upon me *with an eager appetite*, and *when I plead the minority* of my time, it telleth me that the flowers may be cropped in their *Spring*. True it is that every one in the prime of years is like unto grass, priding himself in the verdure of youth, if yet he be permitted to enjoy it with delight. We grow up with the strength of a juicy *stemme*; and bear the flowers of beauty and glory. But when our pompe hath jollied it self in the pleasure of earth, and our strength hath wantoned among the painted flowers of the springing fields; at length the sapp shall return, the Sun shall withdraw it self, the plant shall wither, and the Sithe shall cut it down. But this is true in those alone whose hairy heads incline to the earth, and whose *stooping bodies* are bowed by *antiquity*? Alas no: *Diseases* have a power as great as hath *Age*, and can work the carcase in the self same Mould as doth *length of days*. I am sure it is so: I find it so,

I ſee it ſo, I feel it ſo in the continuance of mine infirmity. The *natural heat and moiſture* of my body decline like the juice of the *flowers* in the time of their autumn: and, what a number of years could not eaſily have effected, the ſharpneſs of a *malady* can quickly conclude. *Mandyeth* (ſaith Job) and waſteth away; yea man giveth up the *ghoſt*, and where is he? Job. 14. 10. Too true, too true it is, that I die while I live; and I waſte away when I hope to increaſe. My life is but a *lingering death*; for my *meats* nourish me not, my *drinks* comfort me not, my *phyſick* reſtores me not, my *cloaths* content me not, and my bed eaſeth me not. When I hope that my *meat* will nourish me, then the weakneſs of my *ſtomach* chides me for my hope, and tells me that it is weary of the labour of the teeth. When I deſire that my drink ſhould comfort me, then the *indispoſition* of my *concoction*: frustrateth my deſires, and cauſeth my *ſtomach* to render back the *preſent* in contempt of the *bribery*. When I too ſeriously rely upon the *ſkill* of a *Phyſician*, and have a kind of confidence that his *phyſick* ſhall reſtore me; then, either his *ignorance* of my *disease*, or the debility of my *deaded* body, or the indispoſition of the *druggs* flowts me for my confidence, and tells me I muſt die. When my *cloaths* are preſented to the heat of the fire, and requested to convey the warmth to my chillow-ed body; then either the *air* lieth in *wait*, and robbeth them of the *heat*; or elſe the ſtrictneſs of the *pores* of my *ſhrivelled* *ſkin* deny it acceſs by thoſe contracted doors. When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint; then am I ſcared with *dreams*, and terrified through *viſi-*

ons; so that my soul chooseth death rather than life. I loath it; I would not live alway: let me alone, for my days are vanity: Job. 7. 13, 14, 15, 16. My strength is dried up like a pot-sheard; my tongue cleaveth to my jaws, and I am brought into the dust of death: P. al. 22. 15. I am chastened with pain upon my bed; and the multitude of my bones with strange pain: Job. 33. 10. I may tell all my bones; they look and stare upon me: P. al. 22. 17. Lord what a walking ghost am I become; even able to affright the world with amaze ment and wonder at the power of a *Consumption*! Eyes fare ye well; ye shall no more be admir'd by spectators; nor convey enticements of wickedness to my deluded heart. Ears fare ye well; ye shall no more enjoy the fond delights of earthly Musick; nor shall the Echoing Choristers of the yielding air any more bewitch you with the melody of their voice. And ye the rest of my *senses*, take your *leaves*: labour no more the service of my body; for bitterness hath seized upon my tast, roughness my touch, and dulness my smelling. Mine eyes have now none other object, then the bare perusing of the *cragg*, Mountains of my rising bones; and the pale, dull, lead-coloured skin is so shrivelled and deformed, just like the parchment which is contracted and puckered by the heat of the fire. Mine ears are entertained with no other sounds then a hollow cough which borroweth from my *lungs* as much of their froath as they can spare at a time; and makes me see how I hourly consume by *mamecks*. All that I have is pain, and all that I am is a burden to my self. When I think to walk, my knees complain, my feet are unwilling

ing: and if the charitable hand of a friend supporteth me, I am to begin again to learn to go. When I think to discourse, the first word biddeth me be silent and speak no more, lest my spirits should sink from me in the air of my speech. I am grown as much a trouble to society, as they do appear a burden unto me. I am not so weak in my digestion as I am various in mine appetite, and if speedily I am not furnished with what I long for, I am presently passionate; if it cometh as I desire, I am cloyed with the sight. I puzzle mine invention to become my *Caterer*: and if I obtain what I think upon, I am surfeited with *looking upon it*. Full I am of pain; but distinctly and most predominantly I know not where. Every part hath a share in the anguish; and yet I cannot say which part is most afflicted. I cry when I am pained, and yet 'tis a pain to me to cry: yea and 'tis a folly to cry, because I receive certain hurt by it, but no release from that which I cry for. I envy all that enjoy their health; and each moment I am ready to repine at him who hath brought me so low. The smile of a visitant is a dagger at my heart: for while I find my self thus lingering in a sickness, I look that the whole World should decay for company. I am fretful, and peevish, and disturbed with every thing, yea even by a continuance of the fretfulness it self. One while I fain would have my life prolonged: another while I cry out for a speedy departure. Sometimes I have a kind of glimmering of health; and then I am so proud of it, that I adventure too much. Either I eat too much, or I walk too much, or I discourse too much; or

one thing or other exceeding its proportion speeds me back again to my former weakness: and then am I sorry for what I have done, and yet am I apt either to deny, or excuse it.

Thus, O thus is my body perplexed: but all this while I say nothing of my Soul. I am sensible of the anguish which I feel in my body; but in what estate or condition do I find my Soul? My body is almost resolved into that whereof it was framed; my Soul therefore is not long to continue upon *Earth*. When they shall part, it will prove either a day of *triumphant bliss*, or else a dismal time it will be of horror and confusion. O come, come thou fond and foolish woman: look to that darling which e'r long *shall be crowned* with a diadem of glory, or else be damned with the *rebellious ghosts*. Well, I am resolved: I *will* now take up, and banishing the thoughts or hopes of recovery, I *will* prepare my *self* that I may meet my God. O my God assist me in this my *resolution*, and bless me in the performance.

The Second part of the Soliloquy, expressing the cause of the malady.

HAD Adam continued in his integrity, man should have been freed from the tortures of sickness. The dead and trampled earth should not have been freer from thorns and thistles, than man the living earth from maladies and infirmities. But O I feel the sowness of the *Apple* in the bitterness and sharpness of my disease; and needs must I therefore remember mine original

corruption. This is the cause of my languishing; this is the ground of my feebleness. But is this all? Have I nothing but the stain which I inherit from my parents, to be termed the cause of this my misery? One onely offence to my great Creator hath power enough to purchase my disquiet. But have I but one? Is mine hereditary sin mine onely crime? Surely I fear that I have something amiss in mine own thoughts and words and actions, as well as in my Parents unkind Legacy. I cannot believe that God doth afflict my body with these chastisements, yea and threaten my Soul too with eternal Tortures; and all this onely for a sin of *Adam* so many Ages since committed. Thus indeed he might do, and yet I should not chuse but *justifie him when he should speak, and clear him when he should judge*: Psal. 51. 4. Oh but I feel something else at my heart as weighty as lead, which makes me cry out: it is something at my Conscience, which telleth me that I have more to answer for than the pollution of Nature: It assureth me that I have offended; cruelly, deeply, desperately I have offended. 'Tis true, O mine angry, my disturbed Conscience, I must confess I have. Oh my heart I feel there, I feel there something more than an universal guilt. I have offended, I have sinned actually, greatly, mightily, bloodily in every thought, in every word, in every action, I have so industriously employed my time to the dishonour of my God, that I cannot remember I ever pleased him. Guilty, guilty: I do, I must confess my self, highly guilty of fearful crimes, such as disturb me in the very remembrance. O my God

vouchsafe me a repenting heart for them ; yet never without the assurance of thy mercy and pardon through the sufferance of thy Son. How can I choose but find my sins even in my very feeble and consuming *sickness* ? Since I have so many testimonies in the sacred pages, that God is no revenger until we are *delinquents* ! All disturbances of the body do undoubtedly arise from the pollutions of the Soul. The Prophet David confessed it, and said, *There is no soundness in my flesh because of thine anger ; neither is there any rest in my bones, by reason of my sins ;* Psal. 38. 3. My Redeemer justified it, when he who had been shaken with a Palsie was brought unto him lying upon his bed : for he cured him and said, *Son be of good cheer, thy sins be forgiven thee :* Mar. 9. 2. And again when thirty and eight years had been spent by a man in a lingring disease ; and after that my Jesus had cured him, when he found him in the Temple, his words to him were, *Behold thou art made whole ; sin no more, lest a worse thing come unto thee :* Jo. 5. 14. St. Paul assured the *Corinthians*, that because they did unworthily approach the Table of the Lord, even for this cause many were weak and sick among them, and many slept : 1 Cor. 11. 30. Thus the punishment is sent from God ; but the offence is both in, and from our selves.

But have all diseases the same original ? Is sin the ground of every sickness ? Cannot I be afflicted with this *languishing malady*, but it must needs proceed from the wickedness I have committed ? No doubtless : for this very kind and manner of sickness hath particularly been threatned, yea and sent

sent too as a punishment for disobedience. A languishing hath been threatned and sent upon the very creatures, for the sins and wickedness of the offending people. Thus the Prophet be-moaneth the punishment of the *Jews* for their great *Rebellions*, and saith, *That the earth mourneth, and sadeth away; the world languisheth, and sadeth away; the height of the people of the earth doth languish: Is. 24. 4.* Thus in a grievous famine *Judah* mourned, and the gates thereof languished: they were black unto the ground, and *Jerusalem* was gone up: *Jer. 14. 2.* Thus the fields of *Heshbon* languished, and the vine of *Sibmah*: the lords of the heathen brake down the principal plants thereof: *Is. 16. 8.* Thus among the *Jews*, the field was wasted; the land mourned, for the corn was wasted, the new wine was dried up, the oyl languished: the vine was dried up, and the figg-tree languished; *Joel. 1. 10, 12.* Thus in the confusion of *Egypt* the fishers mourned, and all that did cast the angle into the brooks lamented, and they that spread nets upon the waters did languish: *Is. 19. 8.* Thus among the enemies of the Church the earth mourned and languished; *Lebanon* was ashamed and bewen down; *Sharon* was like a wilderness, and *Bashan*, and *Carmel* did shake off their fruits: *Is. 33. 9.* But what was the reason of all these judgments; of all this languishing sent upon the creatures? I need not go far to seek the cause: the Prophet will soon determine it: for he complaineth of the people, that *By swearing; and lying, and killing, and stealing, and committing adultery, they break forth, and blood toucheth blood: Hos. 4. 2.* These were their sins; but what was the effect? The self

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same Prophet immediately after threatneth them with it, saying, *Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven:* vers. 3. Here was the Earth, and the World, the Cities, and the Fields, and the Vines, and the Plants, and the Lands, and the Corn, and the Oyle, and the Fig-trees; and all languishing, grievously languishing, and the cause thereof was the peoples sin. But yet, methinks, this cannot much concern me. Shall I for a smutty ear of corn or two, or for the drying of the branch of a vine or a fig tree, presently conclude that the withering of them can parallel my *Consumption*? Yes doubtless: I must, if I look into the cause. The trees, and the other of the smaller plants could never either be guilty of an offence, or be sensible of a punishment: but the men, the men, they were the offenders; and for their transgressions, their mother earth had her second curse. I cannot plead mine own innocency; or pretend that I am free from the guilt of enormities. No, no, I cannot. I may therefore conceive my self one of the Trees which I find so cursed: for my branches (mine arms, my legs, and my thighs) do pine away: my fruits (my works, and my labours) are now decayed: and what can I say, or plead for my self? I am of those Trees which the Apostle speaketh of, *whose fruit withereth, without fruit, twice dead:* Jude 12. and now I am ready to be plucked up by the roots. Yet for all this my stubborn heart, methinks stands out; and would, fain perswade me that the curse of the Trees resembles not my disease.

ease. But I hope that I shall tame this heart of mine, and put it to silence, when I shall search more narrowly into the Sacred Book.

Wherefore did the Prophet say that he *heard from the Lord God of hosts a Consumption determined even upon the whole earth?* Was it not because the people said, *They had made a covenant with death; and with hell they were at agreement: when the overflowing scourge should pass thorow; it should not come nigh them: for they had made lies their refuge, and under falsehood they had hid themselves?* Isa. 21. 15. Doth not the Lord by the mouth of Moses threaten the people, saying, *If ye will not hearken unto me, and will not do these commandments, I will also do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes; and cause sorrow of heart;* Lev. 26. 14, 16. Doth he not again menace them, and say, *The Lord shall smite thee with a Consumption, and a Feavor, and with an inflammation, and with an extream burning?* Deut. 28. Doth not the Prophet tell the people, saying, *The Consumption decreed shall overflow in righteousness: for the Lord God of hosts shall make a Consumption; even determined in the midst of all the land?* Is. 10. 22, 23. O my conscience, my conscience, thou art now at a stand. O my heart, my hardest heart, thou art now struck dead. Lo here's my very disease, my Consumption; and is here not my sin too? have I never made a covenant with death; or been at agreement with hell? Have I never made lies my refuge; or hid my self under falsehood? Have I not refused to hearken to my God, and to do his com-

mandments ? O how fain would I have attributed my disease to *second causes* ; and rather have thanked the Physician than the Divine for telling me the ground ! But now I am at a stand ; and must needs confels in the midst of my torments, that I find in them the displeasure of my Maker. I cannot urge one act of goodness that ever I did, to plead my pardon for the least, for the smallest sin which I have committed. Alas I find my destiny in the book of *Psalms*, where the Prophet telleth me that *The wicked shall perish, and the enemies of the Lord shall be as the fat of Lambs: they shall consume; into smoake shall they consume away: Psalm. 37. 20.* O were I but worthy to be ranked in the form with *Abraham*, I might as well as he, be stiled *The friend of God*; *Jam. 2. 23.* But my conscience telleth me, that though God be my friend in his goodness and long suffering; yet never was I hitherto a friend of his. Such a friend to him indeed I am, as he was whom in his meekness he called a friend; he who shifted in for a dinner among the guests that were invited. But what became of him. Alas when he was found not having on a wedding garment, the Lord then said unto his servants, *Bind him hand and foot, and take him away, and cast him into outward darkness; there shall be weeping, and gnashing of teeth: Mat. 22. 11, 12, 13.* O this dreadful sentence have I deserved, besides this consumption which I now groan under: and all because I am an enemy of the Lords. *This shall be the plague (saith the Prophet) wherewith the Lord shall smite all the people that have fought against Jerusalem: Their flesh shall consume away while*

while they stand upon their feet ; and their eyes shall consume away in their holes ; and their tongue shall consume away in their mouth ; Zech. 14. 12. Jerusalem is the vision of peace : Gal. 4. 26. But I have always warred against it. The Church upon earth hath found me an Adversary ; and that Jerusalem which is above hath found me an enemy. This is my fault , and justly therefore do I feel this punishment. For this offence my flesh consumeth away while I stand on my feet ; mine eyes are mistied, and over-cast with dimness, and my tongue is so feeble , that I can scarce complain. I may now cry out as Hezekiah did , and say , Mine age is departed , and is removed from me as a shepherd's tent : I have cut off , like a weaver , my life : he will cut me off with pining sickness : from day even to night wilt thou make an end of me : II. 38. 12. But let me not forget the sin of Hezekiah , His heart was lifted up ; therefore there was wrath upon him , and upon Judah , and upon Jerusalem : 2 Chron. 32. 25. Let me not forget mine own sin. My heart hath been lifted up too : I have been proud , yea I have swelled with scorn, and contempt. O that with Hezekiah too, I could humble myself for the pride of my heart , so that the wrath of the Lord might not come upon me ; vers. 26. O that I could pray with Hezekiah ; and weep with Hezekiah ; that the Lord might say unto me as he did unto him , I have heard thy prayer, I have seen thy tears ! II. 38. 5. That curse which David prophetically laid upon the wicked in his time : methinks doth seem at the first severe ; but yet it is just : Let them melt away as waters which

which run continually: as a snail which melteth let every one of them pass away; like the untimely fruit of a woman, that they may not see the Sun; Pſal. 58. 7, 8. The Snail consumeth whereſoever it crawleth: and yet the providence of God is ſuch, that the consuming Snail is often found a remedy for the *Consumption*. Thus what is good for my diſeaſe is troubled with the ſame: and that which ſome have found to be a Remedy, is to me: a certain remembrance of my miſery: O that every thing might put me in mind as well of the cauſe of this my diſeaſe!

Lord how my fleſh doth quiver, though but little is left of it! How my heart doth tremble, as if no comfort were left me! I have ſinned: I have done very wickedly. But doth the cure of my ſickneſs as much exceed the power of my God, as the ſkill of my Phyſician? No, no: he may, if he pleaſe, reſtore me to health again: and he may, when he pleaſeth, commit me to the Worms. All is in his hand: O what ſhall I do to purchaſe his favour? What ſhall I do to have him reconciled? Fain I would weep for my ſins, but I know not how. Fain I would ſhed ſome penitent tears, but hardly will nature afford me moiſture enough. But I reſolve howſoever that no excuſe ſhall ſave a tear, or a grob; ſince without theſe I cannot hope for excuſe and pardon. Alas my ſins lie heavy at the door: Gen. 4. 7. but I will rowl them away with the force of a water-course. I will grieve for my offending ſo merciful a God: I will lament for the offences which I have committed againſt him that viſiteth me. I have but a little time to

continue upon *earth*. unless it shall please him to restore me to *health*. *Earth* I am; I must confess it: but I would not be *dry*; I would not be *dust*, until I am lay'd to *sleep in the dust*. He who made *clay with his spittle* to cure the *blind*, Jo. 9. 6. can open mine eyes with the *blessing of a tear*. Methinks I am like unto the *corn* that is ground in a *mill*; for so am I torn, so am I crumbled and worn into *meal*: But since I am so, I will make *dough* of this *meal*: I will add unto it the *water* of my *tears*, I will *knead* it by *contrition*; and *bake* it with the *heat* of that *zeal* which I will preserve in my *heart*: and then will I pray that it may be a present *accepted* by my *God*. Thus will I *weep* in my *languishing sickness*; thus will I *lament* for the *cause* of my *sickness*: But I will *weep* in *faith*, and I will *lament* in *hope* that my *Jesus* will say unto me as he did to the woman that touched his garment, *Daughter be of good comfort; thy faith hath made thee whole; thy sins are forgiven thee.*

*The Third part of the Soliloquy, setting forth
the Patients hope of recovery.*

THE hour of death seemeth near approaching, and putteth me in remembrance of my last account. The weakness of my body telleth me now that the time is coming wherein I must appear at the great *tribunal*. Methinks these lean and languishing joynts do seem to wonder at me for so long entertaining the *fleeing*.

ing air; and do groan under the burden of this sharp disease. Lord I cannot hope to continue here long, since the little house of my body is so tottering and shaking: And yet methinks I have not sufficiently compleated the work of my *repentance*; and cannot therefore account my self ready to meet my God. I *repent* indeed of whatsoever formerly I have done amiss; and yet I cannot choole but do amiss again, even as soon as I have *repented*. I tremble when I think upon the punishment due to offenders; and yet I tremble not when I commit, when I act mine offences. Ready I am not to *die*, too desirous I would not be to *live*: and yet *die* I must; and yet *live* I may. Lord if thou prolongest my *life*, renew mine *obedience*. I would be contented to *live*; but then I would *live* without *sin*. I could yield to continue a while, that I might perfect my *repentance*; but then I am sure I should add to the number of those *sins* whereof I *repent*: I will resolve therefore, neither to hasten my *death*, nor yet too eagerly will I desire *life*. I must needs confess that I am willing enough to *live*. Lord grant that if I do *live*, I may *live* to thy *glory*; and if I do recover my *health*, I may express my thanks in a *religious life*. Thus I pray with my lip; but do I pray so with my heart? I am apt to *promise* unto God more than I fear I shall be able to *perform*; and all these *promises* are made in hope that I may recover my *strength*. Yea, and it may please him who is the *Physician* both of the *soul* and *body*, to restore my *body* to *health* and *strength*. I know that it is in his power;

er ; he may do it if he pleaseth. With men indeed this seemeth impossible ; *but with God all things are possible* : Mat. 19. 26. If I live , I will spend my time in his *service* : and upon these conditions I may hope to live. Yea and so I will hope : why should I not ? He in whom alone I do hope , hath power to grant the thing that I hope for , yea and to give a blessing there- to if he fulfilleth my hopes. By him even dead bodies have been restored to life : it is not hard therefore for him to restore a living body to health. When Tabitha *was dead , and washed and layed out* , Peter went into the upper chamber , where all the widows stood by him weeping , and shewing the coats and garments which Dorcas had made while yet she was with them. Then the Apostle put them all forth , and kneeled down , and prayed : and turning him to the body , he said , Tabitha arise ; and she opened her eyes , and when she saw Peter she sat up : Act. 9. 37, 40. Here was a wonder wrought by a man , far greater than the recovery of my health would prove : but this man received his power from God. Well might the people marvel when they saw such things ; and glorify God : who had given such power unto men. Mat. 9. 8. But St. Peter is dead ; and in these later times those miracles are ceased of restoring the dead. What then ? I am yet alive ; and my cure is not difficult to him who is omnipotent. He did work many wonders by his Apostles , even upon the living ; and special miracles by the hand of St. Paul ; so that from his body were brought unto the sick , handkerchiefs or aprons , and the diseases departed from them , and the evil spirits went.

went out of them : Act. 19. 11, 12. And he who wrought cure of the people without means, can give such a blessing to the means, that I may thereby be restored again. Many diseases my Redeemer himself did cure, while he was upon earth. It is true that he is now not here in the flesh : he is ascended into heaven. But what of that ? Though his humanity be there, yet his divinity is every where. I will therefore submit to his pleasure ; and I will hope for my health. While he was upon earth he delighted in cures, and his mercy remaineth still the same : readily will I therefore submit to his pleasure. Once was a man so weak with the palsey, that he was born by four : and when by reason of the press they could not come near the doors of the house where my Saviour was, thy uncovered the roof, and let him down in his bed. When Jesus saw their faith, he said unto the sick of the palsey, Son, thy sins be forgiven thee : Mat. 2. 3, 4, 5. When Peter's wife's mother was sick of a feaver, my Saviour did but only touch her hand, and the feaver left her, and she arose, and ministred unto them. The people brought unto him all sick folk that were taken with diverse diseases and torments, and those that were possessed with devils, and those that were lunatick, and those that had the palsey ; and he healed them : Mat. 8. 14, 15. chap. 4. 24. It is he alone that can heal ; and therefore to him alone will I pray that I may be healed. Were my disease as old as my body, and my body as ancient as time it self ; yet he that can remit my sins, can restore my health. But my disease is not so ancient, and therefore the cure doth not seem to be so hard.

Sup-

Suppose that I have languished a month, a quarter, a whole year: What if three? What if six? What if a dozen years? It exceedeth not either his power or skill, to make me whole. He cured a woman who for twelve years together had been diseased of an issue of blood in her body: Mat. 9. 20. She poor woman, had suffered many things of many physicians, and had spent all she had; and yet was nothing bettered, but rather grew worse, Mat. 5. 26: Thus despairing of help from Man, she addressed her self to him who is both God and Man. To him that cure was so easie, that she did but onely touch the hemm of his garment and straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague. ver. 29. There was a miracle indeed, that with the touch of a garment the disease should be cured. If such power did lie in the hemm of his garment, what vertue must I needs believe did lie in his body! But what comfort can I receive from this which I read, when I know that that body is ascended into heaven? Fond woman as I am, why do I thus waver? Though his flesh be from me, yet his spirit is with me. Yea and his flesh and his blood is offered still unto christians upon earth. He giveth not onely his garment to touch, but also his flesh; and that not to touch onely, but even to eat, to feed upon in the Blessed Sacrament. That woman was cured by the touch of his garment: and shall not I hope for his mercy who feed upon his flesh and blood in the Eucharist? Yes, yes, I must, I will believe that he for his own sake will remit my sins; and that (if it may advantage the glory

of his name) he *can* and *may* recover my *health*.

Yet all this while I think but of a disease of *twelve* years standing. What if I had been sick for *eighteen* years together ? Might I therefore despair of his *power* ? No, no, I might not; I durst not. Do not I read of a *woman who had a spirit of infirmity eighteen* years, and was bowed together, and could in no wise lift up her self ? Lu. 13. 11. A disease she had which in effect was not altogether unlike unto mine: for I stoop too, and am almost bowed together, through the weakness and infirmity of my body; and cannot lift up my self, but am enforced to require the aid of my friends and attendance to raise me, and to support me. Yet I read that *when* Jesus *saw* her he called her unto him, and said unto her, *Woman thou art loosed from thine infirmity: And he laid his hands on her, and immediately she was made straight and glorified God.* Luk. 13. 12, 13. It may be his pleasure to speak such comfort also unto me, for I have not been sick so many years as was she, and I seek my Saviour, which she did not, although I must acknowledg it his grace which worketh in me this my seeking of him: yea, and I begg the cure, whereas she was asked if she would be cured ? Why then should I not hope that he will lay his hands upon me, and make me straight, and restore me whole, as he did that woman, that I may glorify him for it ?

But suppose my disease had continued above twenty years: suppose above thirty: should the long continuance make me determine the cure impossible ? Nothing less: for I read that a certain man was at the pool of Bethesda, who had an infirmity

infirmity thirty and eight years: and when my Je-
 sus saw him lie there, and knew that he had been
 now a long time in that case, he said unto him,
Wilt thou be whole? The impotent man answered
 him, *Sir I have no man when the water is troubled,*
to put me into the pool; but while I am coming,
another steppeth down before me. Jesus saith unto
 him, *Rise, take up thy bed and walk:* and imme-
 diately the man was made whole and took up his bed and
 walked. Joh. 5. 5, 6, 7, 8. Lo here is some comfort still,
 thirty and eight years continuance was nothing to
 Christ: He who is eternal seeth all things at
 once, and doth all things without difficulty.
 Surely that man was intended for a pattern of
 patience; and that I might learn contentedly to
 suffer what my God shall lay upon me. He de-
 spaired not of health though his disease was in-
 veterate; but he lay at the pool, and expected still
 the hand of mercy to lift him into the water, no-
 thing doubting of the cure if he could in due
 time but get into the pool. Nor may I despair
 of what my God can do; but I must continue in
 my supplications, enduring mine affliction with
 patience, and referring all to his holy pleasure.
 I must be as constant in my prayers as the man
 was constant in his attendance at the pool. *'At thy*
'gate, O Christ, I must, I do, continually lie. Thy
'Blood, O Jesus is the onely Bethesda for my di-
'stressed soul. Lord lead me into that pool of blood
'by the hand of faith, and then I shall not distrust
'the effect of that laver. O cleanse my soul, and then I
'shall willingly submit to thy pleasure for my body.

But still, O still my pains increase, and my
 flesh consumes. I pray, and I beg, and I be-
 seech; and yet I find no ease, no relief. The

con-

continuance of my sickness do's but teach me the ignorance of the Physicians, or the deadness of the druggs and potions. I am dietered, and am physicked, and my body is become the very shop of an *Apothecary*, and yet I find no ease, no comfort. 'Tis true that thirty and eight years continuance of a malady hindred not Christ from curing with a word. But if it had remained longer, could he have done the like? Yes surely, why not? He himself could as well have done that, as have given power to his Apostles to restore the *Cripple*, who had been *forty years lame*. This was done by *Peter and John*: *for the man that was above forty years old, and had been lame from his mothers womb, even on him was shewed this miracle of healing: Act. 14. 22. Chap. 3. 2.* I may hope for some favour too from the hands of my God: for though to me it might appear almost a miracle that I should recover, yet with God it is as easily effected by a word, as was the great Creation of Heaven and Earth. I will therefore submit to his pleasure, and rely upon his goodness. He is a God of mercy, and tender compassion: he is the great *Physician* both of Soul and Body: he hath always delighted in acts of *Charity*. It was his promise upon some conditions, to heal a whole land: for his own words are, *If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land: 2 Chron. 7. 14.* 'I am one of the people, O Christ, that is called by thy name: for a Christian I am, though a sinful.

and

and a feeble Christian ; and thou hast humbled me with this thy visitation ; and grace thou hast given me (I bleſs thee for it) to humble my ſelf in the conſideration of mine iniquities , and to pray : and to ſeek thy face. Lord perfect thy good works , and make me turn from mine iniquities , and then hear me from heaven , and forgive my ſin , and (if it may ſtand with thy eternal decree) heal thy ſervant.

He hath likewise ſhewed his mercy even in healing of waters : for his Prophet Elisha went forth to the ſpring of unwholeſome waters , and caſt ſalt in there , and ſaid, Thus ſaith the Lord , I have healed theſe waters , there ſhall not be from thence any more dearth, or barren land. So the waters were healed , according to the ſaying of Elisha the Prophet : 2 King. 2. 21, 22. ' Lord I have waters too that require thy help : for they are unwholeſome , they are ſinful. I weep, and I lament ; my tears run down on my cheeks ; Lam 1. 2. and all either with extremity of anguiſh , or fear of death , or deſpair of thy power to reſtore me to health : few of them are for my ſins , few of them for my tranſgreſſions. But ſome hope I have that thou wilt likewise heal theſe waters ; for already thou haſt caſt ſome ſalt into them , I find by my taſte that they are brackiſh , that they are briniſh. Lord let me be no longer a barren land , but make me fruitful in good works, Col. 1. 10. that I may be like unto a tree planted by the rivers of water , that bringeth forth fruit in due ſeaſon : Pſal. 1. 3. and then though this leaf for a time may fail, though the flow-

'er of my body may be cropped, or mowed
' for the harvest; yet I know that my Redeem-
'er will not cast it into the fire, but will make
'it spring up hereafter in eternal glory.

He hath also healed the persons of divers of
his people, for so saith the Psalmist, *He sent his
sword and healed them*, and delivered them from
their destructions: Psalm. 107. 20. So Isaiah pro-
phesieth concerning Egypt, saying, *The Lord shall
smite Egypt; he shall smite and heal it; and they
shall return even to the Lord, and he shall be intreat-
ed of them, and shall heal them*: Is. 19. 22. O what
comfortable words were this to Egypt! He may,
if he please, cheer me up also with the like; for
he hath already smitten me; and in his loving
kindness he hath so sanctified this affliction, that
by it he hath made me to return unto him. O
Lord now, if it be thy pleasure, be thou intreat-
ed of me, and heal me.

This God is the same God who speaketh by
the mouth of Moses, and saith, *See now that I,
even I am he, and there is no God with me: I kill,
and I make alive; I wound, and I heal; neither is
there any that can deliver out of my hand*: Deut.
32. 39. This is the same Lord whom Hannah
did magnifie in her thankful Song, and said,
*The Lord killeth, and maketh alive, he bringeth
down to the grave, and bringeth up*: 1 Sam. 2. 6.
This is the same God of whom Job his servant
professeth and boasteth, saying, *He maketh sorrow
and bindeth up; he woundeth, and his hands make
whole*: Job. 5. 18. This is the same Lord whom
David commandeth his soul to magnifie, and
saith, *Bless the Lord O my soul, and all that is within*

in me bless his holy name : Bless the Lord O my soul,
and forget not all his benefits : Who forgiveth all
thy iniquities , who healeth all thy diseases , and
who redeemeth thy life from destruction : Psal. 103.
1, 2, 3, 4. This God is the same God who alone
hath power over soul and body ; and can, if he
pleaseth preserve them both. He it is whose
mercies were promised to his Church , when by
his Prophet he said , *The light of the Moon shall be
as the light of the Sun , and the light of the
sun shall be seven fold as the light of seven days ,
in the day that the Lord bindeth up the breach
of his people , and healeth the stroke of their
wound : Is. 30. 26.* He it is who giveth such Evan-
gelical promises to penitent Judah , and saith ,
*I have seen his ways , and will heal him ; I will lead
him also , and restore comforts to him , and to his
mourners. I create the fruit of the lips , peace ,
peace to him that is far off , and to him
that is near , saith the Lord , and I will heal
him : Chap. 57. 18, 19.* This is he who inviteth
Israel to come unto him , and saith , *Return ye
back-sliding Children , and I will heal your back-sli-
ding ; Jer. 3. 22.* And this is he to whom Israel
replieth , and saith , *Behold we come unto thee , for
thou art the Lord our God. Truly in vain is salvari-
on hoped for from the hills , and from the multitude
of mountains ; truly the Lord our God is the salvari-
on of Israel : Jer. 3. 22, 23.* This is he who pro-
miseth unto Zion , saying , *I will restore health
unto thee , and I will heal thee of thy wounds , saith
the Lord , because they called thee an out-cast saying ,
This is Zion whom no man seeketh after ; Chap.
30. 17.* This is the same Lord to whom the peo-
ple

ple of Israel addressed themselves, when they said, *Come and let us return unto the Lord; for he hath torn, and he will heal us: he hath smitten and he will bind us up: Hos. 6. 1.* Since then my God hath cured both lands, and waters, and bodies, and souls: Since he woundeth, and he healeth; and none can deliver out of his hand: Since he bringeth down to the grave, and bringeth up: Since he woundeth, and his hands make whole: Since it is he only who forgiveth all our iniquities, healeth all our diseases, and saveth our lives from destruction: Since it is he that bindeth up the breach of his people, and healeth the stroke of their wound; Since it was he that promised to penitent Judah, that he would restore comforts to him and to his mourners: Since it is he alone who is the salvation of Israel; Since it is he that promised unto Zion to restore health unto her, and to heal her of her wounds; I will resolve therefore, with the people of Israel, to return unto him; for he hath torn me, and he alone can heal me; he hath smitten me, and he alone can bind me up. To him, to him will I humbly sue for the cure of my wounded and distressed Soul, and to him will I willingly submit my weak and feeble body. I will pour out my soul unto him: I will send up my supplications unto him, and will pray and say,

The Prayer.

Great Creator, full of compassion, who both sendest sickness, and restorest health; be thou graciously pleased (I most humbly beseech thee)

thee) to turn thy wrath from thy distressed servant. Thy hand, O Lord, is heavy upon me in this languishing Consumption: and the sting of my transgression pierceth me with sharp and grievous torments. Yet I must confess, O my God, that my sufferances do not any ways equal mine offences; nor can the pains which I endure satisfie thee mine offended Lord for the least of my transgressions. O, *my sins are upon me, and I pine away in the punishment for them; how then shall I live: Ezek. 33. 10. My body languisheth, my flesh consumeth; and now I am very near drawn unto the dust of death: Psal. 22. 5. Thou with thy rebukes dost correct me for mine iniquities; thou makest my beauty consume away like a moth: Psal. 39. 11. I am chastened with pain upon my bed, and the multitude of my bones with strong pain, so that my life abhorreth bread, and my soul the dainty meat that is to be desired. My flesh is consumed away that it cannot be seen, and my bones that were not seen, stick out. My soul draweth near unto the grave; and my life to the destroyers. Job. 33. 19, 20, 21, 22.* But yet I know that with thee, O God, is compassion and tender mercies. *The whole have no need of the Physician, Mat. 9. 12.* but such as I, who am sick and in misery. O that it might be said of me as it was by Mary concerning her brother Lazarus, even that *He whom thou lovest is sick: Jo. 11. 3.* O my God make me thy friend in heart and soul, and grant that I may express it in my dutiful obedience to all thy commandments: and then be thou my friend in thy succour and relief. Deliver me now in this time of

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trouble

trouble; preserve me, and (if it may be thy good pleasure) keep me alive; make me blessed upon the earth, and deliver me not over into the hands of death. Lord strengthen me upon this my bed of languishing: make thou, and turn thou all my bed in my sickness. Psal. 41. 1, 2, 3. Thou hast chastened me sore; O give me not over unto death; Psal. 118. 18. but deliver my soul from death, mine eyes from tears, and my feet from falling, that I may walk before thee in the land of the living: Psal. 116. 8, 9. Unto thee, O my God, do I stretch forth my hands: my soul thirsteth for thee as a thirsty land. Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, for I am become like unto them that go down into the pit; Psal. 143. 6, 7. Thou hast promised by thine Apostle, that the prayer of faith shall save the sick, and that thou wilt raise him up: Jam. 5. 15. Lord I pray unto thee; strengthen thou my faith: I am sick Lord; raise thou me up, and make good unto me, that, thy promise by the holy Apostle. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise: Jer. 17. 14. O Lord I call upon thee; haste thee unto me, consider my voice now I cry unto thee, and restore me to health: Psal. 141. 1. But howsoever if thou hast otherwise determined of me, O my Jesus cleanse thou me by thy Blood, and cure my Soul by the merits of thy passion. My sins I must confess, are the cause of my sickness: but do thou, O God, blot out as a thick cloud my transgressions, and as a cloud my sins: return unto me, for thou hast redeemed me: Psal. 44. 22. O give me patience in this time of adversity; give me comfort in the examples of

thy mercy, and give me assurance of thy love in the sanctifying of this sickness unto me. As my body doth daily draw neerer to the earth, so make my Soul also daily draw neerer unto heaven. If it may be thy pleasure to restore me to health again, O let it be thy mercy also to renew mine obedience. But if thou art resolved by this disease to free me from the labours of this wearisome world, and to bring me down to my grave; for thy *Christs sake*; O my merciful and indulgent Father, bring thou my Soul into thy *coelestial paradise*. O grant that my sins may consume far faster than doth my flesh; and as thou takest away the strength of my body, so be pleased to add unto the strength of my faith. I am thine, O Saviour, and cost thee dear, even the very blood that issued from thy *crucified body*: be thou also mine, O Jesus, both now and for ever. Abate the temptations of Satan; and arm me with strength to resist his suggestions. Ravish my Soul with the love of thy self, that so I may with willingness forsake the vanities of this world; with readiness lay down this *tabernacle of flesh*; and with comfort, that my Soul may meet thee my God and my merciful Redeemer. O God comfort me, O God strengthen me, O Jesus save me. Prepare me for the happy hour of my deliverance from this World; and then bring me out of this valley of *tears* to those *waters of comfort*, where I may sing triumphantly to the honour of thy name, through *Jesus Christ* my Lord, and my Redeemer. Amen.

25. The Twenty fifth Subject.

Tears of a Mother on her death-bed blessing her children.

The Soliloquy consisting of two parts, viz.

1. *Her preparation to bless them.*
2. *The blessing it self; ending in a prayer.*

The First part of the Soliloquy, being her preparation to bless them.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

Children are an heritage of the Lord (saith the Psalmist); and the fruit of the Womb is his reward; Psal. 127. 3. True indeed, they come from the Lord; and happy are they if they return unto him. Gracious hath my God been to me in the loan of my issue: but unless he shall be pleased to add grace unto nature, his blessing will be fearfully converted into a curse. *Weakness* possesseth my body; *faintness* my spirits; and the time of my departure is near at hand: 2 Tim. 4. 6. Go I must; yea and I am willing and joyful to meet my God: but oh the thought of my Chil-

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Children disturbeth my mind, and the consideration of what may become of them, filleth my dying heart with cares and anxieties. If they live not in the fear of him who lent them unto me, my poor issue may become the fewel of hell. What shall I do? If I should live, I would take such care (by the blessing of my God) as that I might be a means to nurture them up in the fear of the most high: but if I am taken away from them, who can tell what their education may prove? Strangers may govern them, and such people (for ought I know) may undertake their tuition, as may neglect the care of *Religious Instructions*, and suffer them to run head-long to the gulf of perdition. O what a curse would it prove beyond expression, if that part of my self which is divided into little ones, if those which cost me so many pangs and throws, should be disobedient to my God, and so be sentenced to the flames of eternal horror! Alas I can do no more than what the Lord will permit. While I am here I am bound both by nature and grace to endeavour my utmost for their holy advantage: but when I shall be dissolved, and lie in the cold clods of my mother earth, then can no more care be expected from me. Ah my poor infants; little do they think how they will miss their mother; and wish me alive again, as if they envied my happiness. Hither and thither they may be tossed and tumbled; and (which is worst of all) they may be brought up in ignorance, or in lewdness, and sensuality. Methinks I see the frowns of a *step-mother*, and the knitted brows menacing nothing but cruelty and tyranny: and

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then, methinks, they weep in one corner, and lament in another, and bemoan their hard hap in the loss of my self. Their hungry bellies may be pinched with famine, their bodies with cold, and their backs with stripes, when I shall not either hear, or see, or know it, my head being laid in the low and silent grave. Help they may call for, when none will have the pity to render them help. So they may want and cry, and be beaten and cry, and be turned out of doors and cry, when yet neither mercy will hear, nor charity hearken to the complaints of the motherless.

But why do I spend so many of these swift minutes of my short continuance in such pensive, melancholick, and distrustful thoughts and fears of what may happen? True it is, that these and others, yea and worse inconveniences may happen to their bodies, and yet they may prove the children of the *Most high*. That, O that, is all that I aim at: for though I would not willingly have them suffer in their bodies; yet I would not for a thousand worlds that they should suffer in their souls. Hunger and thirst, and stripes, and nakedness may be endured; and in time, either age, or wealth, or friends, may free them from these outward sufferances: but ignorance and ungodliness (without the infinite mercies, and goodness of my Redeemer) will be punished with torments that shall *never have an end*. O what shall I do then for my poor-distressed Children? Grieve I do, but I fear that I offend in it: mourn I do; but I doubt it is more than indeed I ought. God is not weak, or ignorant, or impotent. He hath been a father to me from the time of my
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conception; and shall I yet distrust in his providence and protection of my children? This were either to suspect his power, or to deny his mercy. I know it is his desire that they should be Heirs of Salvation, and I know that he can effect whatsoever he desireth. To him therefore I will leave them; to his care and tuition I will refer my tender and beloved plants. And that he may the more willingly become their guardian when I shall leave them, while I live I will beseech him with abundance of my tears to admit them his servants. The wife of Zebedeus made a bolder request to my gracious Redeemer: for *she besought him that those her two sons might sit, the one on his right hand, and the other on his left, in his Kingdom.* The poor woman (as Christ replied) *did not know what she asked.* Mat. 20. 21, 22. She knew not that the Kingdom of Christ was *celestial*; but dreamed of an earthly diadem and glory. Her request was therefore the fuller both of boldness and ambition, whom no place would serve for those her children, but what was highest and next to the supreamest Majesty. Yet methinks I cannot much blame her for her love to them whom so dearly she had bought. There is no earthly love to be compared to the love of a woman; nor is there any womans love to be compared to the love of a mother. Surely David did not know how strong this passion of love is in the weaker vessels, when he said, *The love of Jonathan to him was wonderful, passing the love of women:* 2 Sam. 1. 26. We mothers are like unto the Chariot of King Solomon, *whereof though the pillars were of silver, and the bottom of Gold, and*

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the covering of purple ; yet the midst thereof was paved with love for the daughters of Jerusalem : Can. 3. 10. Can a woman (saith God) forget her sucking child, that she should not have compassion on the son of her womb ? Is. 49. 15. 'Tis very rare indeed, and yet it is possible: for he himself doth say that they may forget. Yet seldom is love forgotten in the mother of children, in whom it is commonly as strong as death: for many waters cannot quench it, neither can the floods drown it ; Cant. 8. 5, 7. Much therefore I cannot blame the wife of Zebedeus for the fervency of her affection to her beloved Sons. All that she erred in was both in the thing she requested, and in the person to whom she tendered her petition. Surely without offence I may likewise beseech my merciful Saviour, that he would be pleased to undertake the protection of my young ones. It is a petition more proper for me than hers was for her ; for she was living, and might have been a comfort unto them : but I am a dying ; I am leaving the world ; I lie drawing on, and waiting for that blessed hour of my Saviours coming. All that is left me now to do is onely to bless them before my departure ; and this is the best legacy that I can bequeath unto them. I must, I will bless them by the leave and favour of my God ; yet not as from my self, but onely from God : not as thinking that my power can purchase their happiness ; but praying to him that his blessing may prosper them. Thus by faith did dying Jacob bless both the Sons of Joseph, and worshipped leaning upon the top of his staff ; Heb. 11. 21. Thus old Isaac said unto Esau his Son, Behold now

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I am old, I know not the day of my death: now therefore take I pray thee thy weapons, thy quiver, and thy bowe; and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me that I may eat, that my soul may bless thee before I die: Gen. 27. 2, 3, 4. Thus Isaac blessed Jacob, and said; God Almighty bless thee, and make thee fruitful, and multiply thee; that thou mayest be a multitude of people: Chap. 28. 3. Thus Jacob blessed the twelve tribes when he spake unto them, and blessed them; every one according to his blessing he blessed them: Chap. 49. 28. Thus Laban even in the time of his health rose up, early in the morning; and kissed his Sons and his daughters, and blessed them; and then departed, and returned to his place: Chap. 31. 55. Yea thus even Moses (who was but a leader of the people, and not so neerly linked unto them by the bonds of nature) blessed them, and said, The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you; Deut. 1. 11. Thus the same Moses again, drawing near to the time of his leaving the world, with his blessing did bless the children of Israel before his death: Chap. 33. 1. Thus when the days of David drew near that he should die, he gave a charge and a blessing to his beloved Son Solomon: 1 King. 2. 1. And no marvel, since it is most true that he whom God blesseth is blessed, and he whom he curseth is cursed. Num. 22. 6. The blessing of a parent is nothing but a prayer to the giver of good things, Jam. 1. 17. that he may be pleased to send his blessing on their issue. Methinks therefore the word of Samuel

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which he said unto the people, do take a deep impression in my breast: for he said, *God forbid that I should sin against the Lord in ceasing to pray for you; 1 Sam. 12. 13.* With leave then of my God I will see my children, and I will kiss them as *Laban* did his, and I will likewise bless them. 'The Lord direct me in my prayers for them, and the Lord accept my prayers, and grant my requests which I shall make unto him for them.

The second part, being the benediction or blessing it self; ending in a prayer.

MY deereſt children, ye whom I love in the tender and yerning bowels of affection; draw n er, and attend to the words of your dying mother. A weak woman ye ſee I am; but yet ſinful I am, which peradventure ye ſee not. O weep not, my pretty ones: do not pierce and break my troubled heart with your ſad laments. I muſt die my little ones, and go to a better place, whither ye I hope ſhall one day follow me. We came not together into the world; nor ſhall we go together out of it. In vain do you ſhed thoſe tears of ſorrow: for although nature teacheth you to bewail my departure, yet grace will teach you to moderate your mourning. My heart even bleeds to leave you behind me, fearing leſt you will forget the commandments of your God. I ſhould be ſorry to have juſt cauſe to ſay unto you as *Moſes* did to the *Levites*; yet

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I will put you in mind of his words. Behold (said he) while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? I know that after my death ye will utterly corrupt your selves, and turn aside from the way which I commanded you; and evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands; Deut. 31. 27, 29. But I am persuaded better things of you, and things that accompany salvation, though I thus speak; Heb. 6. 9. O my dear ones, hearken unto the words which I shall say. They must be my legacy unto you: hear me with patience, and treasure up in your memories the last speech of your fainting, your dying mother.

How dear ye cost me before ye had life; and what pangs and torments I suffered for you before ye were heard or seen in the world ye cannot imagine, nor I express. Yet all was forgotten for joy that ye were born; and hoping that ye would add unto the quire of Saints: Joh. 16. 21. To this purpose I have laboured and taken care for the nourishment both of your souls and bodies; and for your sustentation (so much as in me lay) from the breast to this instant. O what sad and perplexed thoughts have I had for you in the day-times; and how many hours have I borrowed from my sleep in the nights, to think what would become of you, if ye should not be obedient to the commandments of my God! To the same God they are best known. O how often upon my knees have I prayed for your happiness; and wept, and mourned when ye had done what ye

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ye ought not! To him is it best known to whom I now am going. Sometimes when ye have offended I was enforced to correct you: but each stripe which ye received did cut me into the heart. In many things ye failed, because ye were young: and in many things I failed too, because I am a weak and a sinful woman. If at any time ye thought that I did not my duty, take heed that hereafter ye remember it not to my dishonour. Ponder in your minds that curse which wretched *Ham* the father of *Canaan* received from *Noah*, when he saw his nakedness and told his brethen. Cursed (said *Noah*) be *Canaan*: a servant of servants shall he be to his brethren: *Ge. 9. 25.* But because *Shem* and *Japhet* took a garment, and laid it upon their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness; *vers. 23.* therefore he said blessed be the Lord God of *Shem*, and *Canaan* shall be his servant, *vers. 26.* God shall enlarge *Japhet*, and he shall dwell in the tents of *Shem*, and *Canaan* shall be his servant: *vers. 27.* Consider with your selves that I am your mother. Whatsoever imperfections ye have discovered in me, do in some kind reflect even upon your selves: for as your bodies were mine, so my credit and good name you must account to be yours. But I cannot think that ye will need more advice for this, which even nature it self should teach you to practise.

My time is but short; my speech beginneth to fail me. I will not trouble you with much, although something more I must say unto you, which I hope ye will remember when I shall sleep

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in the dust. Your first and chiefest duty must always be for the service of your God. If ye will daily observe the benefits which he sendeth you, ye cannot chuse but thank him daily for his blessings. Let it be your care to ground your actions upon his written law. Undertake nothing which is not warranted by his word: and go forward in nothing by unlawful means, or to a bad intent. Begin all in him, and continue in him, and end in him; and he himself will be your reward. If ye alwayes preserve religion in your hearts, ye will always have quietness and content in your minds. First make him your God, and then distrust not his providence; no nor his love and compassion while ye remain his children. In whatsoever vocations ye shall lead your lives, be sure that ye be conscionable, industrious, and laborious in them; and then leave the event and the blessing to his good pleasure. I would fain have you be his Children much more than ye are mine: for ye have nothing from me but your sin and corruption; but from him you must expect both grace and glory. If therefore ye strive to bless and magnifie your God, ye may be sure that your God will both bless and glorifie you his children. Remember that *the blessing of the Lord maketh rich; and he addeth no sorrow with it*, Prov. 10. 12. Take heed therefore to your selves, and let him be in all your thoughts; for even for them you must account at his great tribunal. Take heed unto your words, that they give none offence either to God or Man. There is a sort of people who *bless with their mouths, but they curse in their inward parts*: Psal. 62. 4. I would not have you be

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be of the number of them: for as they love cursing; so it shall happen unto them; they delight not in blessing, therefore shall it be far from them. As they cloath themselves with cursing like as with a garment, so it shall come into their bowels like water, and like oyl into their bones; Psalm 109. 17, 18. Take heed also unto your actions, that there be not wickedness in the intent, nor sin in the prosecution of them: for howsoever they shall appear in the eye of the world, they will be strictly and justly examined by the righteous judg. First be ye sure that ye bless your God, and then ye may expect a blessing from him. When ye have eaten and are full, then you shall bless the Lord your God: Deut. 8. 10. Remember the congregation of Israel, how they blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord; 1 Chron. 29. 20. Remember how the Levites encouraged the people unto it, and said unto them, Stand up, and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise; Neh. 9. 5. Remember how the Psalmist moved them unto it when he cryed, O bless our God ye people, and make the voice of his praise to be heard: Psal. 66. 8. Be thankful unto him, and bless his name. Psal. 100. 4. Remember how David resolved, saying, I will bless the Lord which hath given me counsel, Psal. 16. 7. Remember how he decreed, saying, I will bless thee while I live, I will lift up my hands in thy name: Psal. 63. 4. Remember how he encouraged his soul to this duty, saying, Bless the Lord O my Soul; and all that is within me bless his holy name: Bless the Lord O my soul, and and forget not all his benefits: Who forgiveth all thine ini-

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iniquities; who healeth all thy disease: Psal. 103. 1, 2, 3. Remember how he practised it when he blessed the Lord before all the congregation, and said, Blessed be thou Lord God of Israel, our father for ever and ever. Thine O Lord is the greatness, and the power; and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth is thine: thine is the Kingdom O Lord, and thou art exalted as head above all. Both riches and honour come from thee, and thou raigest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all: Now therefore our God we thank thee, and praise thy glorious name: Chr. 29. 10, 11, 12, 13. And remember how Ezra blessed the Lord; the great God; and all the people answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord, with faces to the ground, Neh. 8. 6. Thus if ye bless him, if ye love him, if ye honour him, if ye obey him, he will so bless you that ye shall delight in his service, and be filled with his goodness. Carry in your minds those words of the Psalmist, *Blessed is every one that feareth the Lord, that walketh in his ways: For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee:* Psal. 128. 1, 2. *Blessed is the man that trusteth in the Lord, and whose hope the Lord is;* Jer. 17. 7. Remember how after the death of Abraham, God blessed his son Isaac: Gen. 25. 11. So he may you, and so he will you, when I your poor feeble mother am stretched forth and returned to the earth; if ye will hear his voice, and observe his statutes. If so ye will do, then the Lord your God will bless you in all the works of your hands which ye shall do,
Dear.

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Deut. 14. 29. He who created man in his own Image both male and female, and blessed them; Gen. 1. 27, 28. even the same Lord will bless you if ye be righteous; Psal. 5. 12. and with favour he will compass you as with a shield; Psal. 115. 13. He will bless them that fear him, both small and great, 2 Tim. 4. 6.

And now my children I have not much more to say to you; for the time of my departure is at hand. If ye do heartily love your God I know that ye will affectionately love each other: ye will be observant to your guardians, and instructors: ye will be courteous unto all. Be not dismayed at any cross, or affliction; at any loss, or poverty which may fall upon you: but seek ye first the Kingdom of God, and his righteousness; and then all other things shall be added unto you: Mat. 6. 33. Then the Lord shall command the blessing upon you, both in your store-houses, and in all that ye set your hands unto: Deut. 28. 8. He shall bless your bread, and your water; and take away sickness from the midst of you, Exod. 23. 25. Blessed shall ye be in the City, and blessed shall ye be in the field. Blessed shall be the fruits of your Bodiss and the fruits of your grounds, and the fruits of your cattel, and the increase of your kine, and the flocks of your sheep: Blessed shall be your basket, and your store. Blessed shall ye be when ye come in, and blessed shall ye be when ye go forth: Deut. 28. 3, 4, 5, 6. The Lord will love you, and will bless you, and multiply you: he will also bless the fruit of the womb unto you; and the fruit of your land, and your corn, and your wine: and your oyl, and the increase of your kine, and the flocks of your sheep in the places where

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where ye shall live: Chap. 7. 13: He will open unto you his good treasure; the heaven to give the rain unto your land in his season, and to bless all the work of your hands: and ye shall lend unto many, and ye shall not borrow: Chap. 28. 12: He shall help you, and bless you with the blessings of heaven above; blessings of the deep that lieth under; and blessings of the breasts and of the womb: Gen. 49. 25. And that he may thus bless you, the same Lord direct your hearts, and preserve you in his blessing.

All that I can do now is to pray for you; and my weaknels will hardly permit me to do that: yet so long as I can speak I trust I shall pray: and in my petitions remember both my self and you. While I am yet alive it is my duty to pray for you: and it is your duty also to pray for me. The Lord grant that we may all do what he requireth at our hands. Do not ye grieve too much that I am so near my rest: for it is the decree of my God, and the longing expectation of my wearied self. The Lord give you patience to endure this affliction: and the Lord give me patience and perseverance unto the end. Now I go the way of all the earth: Keep ye the Charge of the Lord your God, to walk in his ways; to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the Scriptures; that ye may prosper in all that ye do, and whithersoever ye turn your hands: 1 King. 2. 2, 3. The Lord give you the blessing of Judah, and hear your voice; and let your hands be sufficient for you, and let him be an helper to you from your enemies. And the Lord give you the blessing of Benjamin: The Lord cover you all the day long, and dwell between your shoulder

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ders. And the Lord give you the blessing of Joseph: Blessed of the Lord be your land for the precious things of heaven; for the dew, and for the deep that toucheth beneath; and for the precious fruits brought forth by the Sun; and for the precious things put forth by the Moon; and for the precious things of the earth, and fulness thereof; and for the good will of him that dwelt in the bush. The eternal God be your refuge, and underneath you the everlasting arms. Deut. 33. 7, 12, 13, 14, 16, 27. And now, O Lord God, let it please thee to bless the house of thy servant; and with thy blessing let the family of thy servant be blessed for ever: 2 Sam. 7. 26, 29. Look down from thine holy habitation from heaven, and bless them; Deut. 26. 15. O my God be merciful unto them, and bless them, and cause thy face to shine upon them: Psal. 67. 1.

And now (with Jacob) I have made an end of commanding you, and ready I am to gather up my feet into the bed, and to yield up the ghost, and to be gathered unto my fathers: Gen. 49. 33. Only come ye near my dear ones, that I may kiss you, and that my cold and clammy hands may be laid upon your heads, that I may once more bless you and die.

Fare well my pretty ones: farewell the children of my dear affection. I must leave you; and I hope I shall leave my God with you, who will be unto you a father of mercies, and a God of all consolation. Once more farewell; 1 Pet. 3. 8. Love as brethren; 1 Pet. 3. 8. and the God of love and peace be with you. The Lord Jesus Christ be with your spirits. Grace be with you all. Amen. 2 Tim. 4. 23.

26. The

26. The Twenty sixth Subject.

Tears of a dying woman; wherein is set down her religious exercises.

1. A Soliloquy, in which is set forth.

1. *A desire of Life.*

2. *The certainty of death.*

2. *A godly preparation against the minute of death.*

3. *A prayer of the sick.*

4. *The consolation of the godly in the hour of death.*

5. *The resignation of the soul into the hands of G o d.*

The Soliloquy: wherein is set forth.

1. *A desire of life.*

The Ejaculation.

Pfal. 5. 1, 2.

Give ear to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

WHen Abazia had fallen down through a lattess in his upper chamber that was in Samaria, and was sick of the fall; he sent messengers to enquire

of Baal-zebub the God of Ekron whether he should recover of that dangerous sickness? 2 King. 1. 2. Every one desireth a fore-knowledge of events, that they might prevent those dangers which otherwise might ensue. Herein, methinks, we endeavour a kind of imitation of our Maker, labouring unjustly for his attribute of *præ-science*. But if we desire what he forbiddeth, we seek but our destruction in the pursuit of our desires. Of some things he often permitteth us a fore-knowledg; and somethings again he hideth from us, that so both by our knowledg we may conjecture at what a blessing we should have enjoyed had not *Adam* transgressed; and also that by our ignorance we may learn to depend upon God. Some things we think we can certainly fore-see, consulting with reason about those causes and effects which are meerly natural: but yet we often fail in our expectations, either through the defect of reason; or the indisposition and weakness of the second causes: or else, yea and most chiefly by the order of the *Mist High*. Yet some are so fond as to magnifie their reason, and thereupon ground a necessity of events; not well considering that Although this reason obligeth men, yet it tieth not him who is far above both Reason and Nature. Some again in their curiosity prying too nearly into things to come, borrow their assistance from the Prince of the air; accounting their knowledg an excellency not tyed to the laws of religion. Thus did that wicked King *Abazia*: but (contrary to his expectation) he received an answer from a Prophet of the Lord: for *Elijah* said un-

to him, Thus saith the Lord, Therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die: verse 6. O what a dreadful sentence was this! Especially to him who sought to the Devil, that liar, for his knowledge: but received such an answer from God who could not deceive. Thus I am gone up to my bed too, as was that bruised King: I am tormented with sickness and I languish in a disease. O what shall I do? Fain methinks I would be certified how long I have to live: Psal. 39. 4. fain I would live, and yet I am not certain of life. I am not ready for death, and yet I am heartily afraid that I shall find this death too ready for me. But why should I not die? Am I not disturbed with heats and colds, with weakness and feebleness? Am I not in a world that giveth no content? That can neither bound my desires, nor yet afford what I seek? While I am here I am subject to miseries every moment. When I shall be gone, this faintness and weakness, these troubles and perturbations shall forsake my weak and infirm body. But what then? When my body shall sleep in the silent grave, shall it continue there for ever? Or shall the Soul have a decay, and yield to corruption together with my body of decay and earth? No, no: nothing less. The body shall indeed lie down in the dust, but yet it shall one day be summoned to rise again: but the Soul is eternal, it shall continue for ever. For ever it shall rest in continual peace or for ever it shall be tormented in everlasting flames. No marvel then, O my sorrowful soul, that thou art unwilling to leave this Tabernacle of

of flesh, since thou knowest not whither thou shalt flie at thy departure. But why should not I as well hope for felicity, as dread those torments, when my life shall end? Do I ask why? The reason is too plain. What good can I expect from the hands of him, whom I have never loved; whom I have never obeyed? Those whom he crowneth with heavenly bliss, are they who sought for it in a miserable life. But I have so lived upon earth as if earth should continue: and I have made choice of this world for the seat of my happiness. But now, alas, to my woe I find, that earth can neither afford any true content, nor yet a continuance of that which I accounted good. What now shall I do? O whither shall I betake my self, that I may be partaker of those joys which are the inheritance of the godly? Fain I would *die the death of the righteous*: and I wish that my last end might be *like unto his*: Numb. 23. 10. But is this a desire easie to be granted? Alas, had I lived the life of the righteous, I might then have been sure I should have died the death of them. But that, O that is it which pricketh me at the heart. I have lived in sensuality, and this evil day hath been out of my remembrance, so that I cannot comfort my self with the smallest hope of what I so eagerly cover. But what then? Is there no remedy at all, but that I must have the bitter portion with the damned in hell? God forbid. He who hath forborn me so long when I went on in my wickedness, may yet (if he please) afford me his mercy. It is not above his power; nor will it eclipse his glory. It was once his

free promise to a *thief* even dying upon the cross, *This day shalt thou be with me in paradise: Luk. 13. 43.* His promises also are sure: *they are in him yea, and in him Amen: 2 Cor. 1. 20.* I doubt not therefore but his mercy was as great as his word was sure. Thus he saved one, which forbiddeth me despairing: yet it was but one, which forbiddeth me presuming. But sure it can be no presumption to build upon his goodness. He delighteth not in the death of a sinner. What good can the condemning of me do either to him, or his creatures? True it is that his justice may be magnified by it; but yet it will add no glory to his Mercy. Again, there are but few in Heaven to sing forth his praises; but infinite millions in hell and destruction dishonour him in their blasphemies. In heaven, methinks, there is one too few, until I shall come thither to add to the number. In hell, methinks there would be one too many, if I should be thrown into that gulf of *perdition*. O my God, since thou hast vouchsafed me the knowledge of a Heaven; yea and of thee the Lord of Heaven and Earth; although my knowledg be imperfect and thou art offended; yet for the merits of thy Son be pleased to make me a Citizen of Heaven. It is most true that *there shall in no wise enter in to that place any thing that defileth, neither whatsoever worketh abomination, or makeeth a lie; but they only which are written in the Lambs book of life: Rev. 21. 27.* Upon these terms my hopes indeed do languish, and grow more faint then my feeble body. But who is that which condemneth the wicked? Is it not he who likewise

wise calleth the wicked, and inviteth them to mercy? Is it not he who telleth me by his Prophet, and saith it himself, *If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right; he shall surely live, he shall not die: All his transgressions that he hath committed, they shall not be mentioned unto him. Have I any pleasure at all that the wicked should die? Saith the Lord God: and not that he should return from his ways and live: Ex. 18. 21, 22, 23.* O who is more wicked than I? Who more sinful than I? My life hath been nothing but a continued Rebellion; and my time hath been wasted in nothing but disobedience. Yet while I have life I have hope. If I can but know mine iniquities, and get a sorrowful spirit for them, and rent my heart, and amend my life, Joel 2. 13. and faithfully rely upon the passion of my Redeemer; I may then assure my self that he will correct me with judgment, and not in his anger: Jer. 10. 24. I know that die I must; but in him I earnestly desire to die. When I was in health, I thought not of mortality: and therefore now I am in sickness, I can scarce so much as hope for immortality. But I will beseech him to spare me a little, that I may repent, before I go hence and be no more seen: Psal. 39. 13. I fain would live, not that I might add to my sins, but that I might be sorry for my sins. I would fain continue here a little longer, that so I might make my peace the surer. Long I have continued in wickedness, O my God spare me a little time to spend in contrition. If I may enjoy my life but for a little longer space, I will

resolve (by the grace of my God) to dedicate it
 wholly to the service of him: and that I may in
 some measure make up my repentance before my
 departure, I will beseech him (if it may stand
 with his immutable decree) to lend me a little
 more time, wherein by his grace I may labour
 my reconciliation with him. My time of death
 indeed seemeth to draw nigh; and yet I do not
 consider, or at least I have not considered, that
 all this time which I have lived I have been truly
 dead. Surely thus I have been; for so saith
 King Solomon, *The man that wandereth out of the
 way of understanding, shall remain in the congrega-
 tion of the dead*: Prov. 21. 16. Thus have I been
 dead, even in trespasses and sins: justly there-
 fore now my life doth hasten away, and my
 death approacheth. I am now laid upon my
 bed of sorrow: Eph. 2. 1. Not as the unchast *Am-
 mon* was, who lingered after an unclean en-
 joyning of his sister *Tamar*, only counterfeiting a
 sickness: 2 Sam. 13. 5. Nor like the covetous
Abab, who vexed himself because *Naboth* had
 denied to sell him his vineyard: 1 King. 21. 4. Nor
 like *Ishbosheth*, ready to be slain by a *Rechab* and
 a *Baanah*; 2 Sam. 4. 7. unless my sins, and my
 sickness the effect of my sins, be that *Rechab* and
 that *Baanah*: But languishing I lie, almost de-
 spairing of recovery by reason of the weakness of
 my near consumed body and spirits, through the
 sharpness of my disease. My pompe is even brought
 down to the grave, and the noise of my viols: the worm
 spread under me, and the worms are ready to cover
 me: Isa. 14. 11. But let me say with holy *Job*:
Are not my dayes few? Cease then, O my God, and

let me alone; that I may take comfort a little, before I go, whence I shall not return, even to the land of darkness, and the shadow of death: A land of darkness, as darkness it self; and the shadow of death without any order, and where the light is as darkness; Job 10. 20, 21, 22. There is no work, nor device, knowledge, nor wisdom in the grave whither I am going; Eccl. 9. 10. In death there is no remembrance of thee, O my God; in the grave who shall give thee thanks? Psal. 6. 5. The dead praise not thee, O Lord, neither any that go down into silence; Psal. 115. 17. The grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living only, the living, be shall praise thee; the father to the children shall make known thy truth: Isa. 38. 18, 19. Thou thy self hast professed that thou art not a God of the dead, but of the living: wilt thou then shew wonders to the dead? Mat. 22. 32. Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness? Psalm 88. 10, 11, 12. Consider then, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death; Psal. 13. 3. Let not the water-flood overflow me; neither let the deep swallow me up; and let not the pit shut her mouth upon me. Hear me, O Lord, for thy loving kindness is good: turn unto me, according to the multitude of thy tender mercies: Psal. 69. 15, 16. Thou art he who dost both kill, and make alive; who bringest down to the grave, and bringest up again, 1 Sam. 2. 6. When the Shunamite's child had sat on his mother's knees until noon, it then departed: but she went up, and laid him

him on the bed of the man of God, and shut the door upon him, and went out. And when Elisha was come into the house, behold the child was dead, and laid upon his bed: he went in therefore, and shut the door upon them twain, and prayed unto thee, my great and powerful God: And the child sneezed seven times; and then the child opened his eyes: 2 Kings 4. 20, 21, 32-33, 35. When the ruler of the Synagogue worshipped my Saviour, and said, My daughter is even now dead; but come and lay thine hand upon her, and she shall live: Then he went in, and took her by the hand, and the maid arose; Mat. 9. 18. 25. O my God, to thee I submit my self: do with me as thou plearest. In thy power it is to spare me for a while. It will not be harder for thee to restore me to health, than it was to restore the dead unto life. Fain I would live longer that I may repent more. Lord, if it be thy pleasure, add yet some more dayes unto my life: restore me to health; and make me praise thee for thy mercies. Longer I would not live, unless thou shalt be pleased with my life to renew mine obedience: and yet die. I would not unless thou shalt first be pleased to give me a sense of my sins, and sorrow upon that sense, and a comfortable and contenting joy upon that sorrow. Thou art the potter; and I am the clay: already thou hast made me; and it is now in thy power either to break me into shreds, or to preserve me whole. I, who have cried so much in the extremity of mine anguish, do now beseech thee with my tears to spare me. O speak the word only, and thy servant shall be healed; Mat. 8. 8. But yet howsoever I submit to thine own good pleasure. Lord (if it may be thy will) let the skill

of my Physicians, and the power of my medicines, and whatsoever shall be administered unto me, take a blessing from thee: and if thou shalt restore me again, to thee and to thy service will I devote my life. My time shall be thine; my dayes thine; my thoughts, my words, and mine actions thine. So shall thy mercy be magnified, and thy praise I will be for ever singing, and will set it forth from day to day: Psal. 96. 2.

2. *The Second part of the Soliloquy; wherein is set forth the certainty of Death.*

Abraham is dead, and the Prophets are dead; and my Saviour Christ said, *If a man keep my sayings, he shall never taste of death*, Jo. 8. 52. At this the Jews were very much stumbled; and methinks they had some colour for their contention about it. For if Abraham were dead, who was the father of the faithful; Rom. 4. 11. who was the friend of God, James 2. 23. he in whose seed all the nations of the earth were promised a blessing, Gen. 22. 18. because he obeyed the voice of the Lord: And if the Prophets were also dead, those holy Prophets which have been since the world began, Luk. 1. 70. and by whom the Lord did reveal his pleasure unto the people: If all these were dead, well might the Jews wonder when our Saviour said *If a man keep my sayings they shall never taste of death*. Well indeed they might wonder; for ignorance is the cause of all our marvels. Did we but know a certain reason for every event, we should never wonder

at that which happeneth; but we should magnifie the first and greatest cause, which is God. The Jews wondered because they were ignorant; and supposed that our Saviour had spoken of a temporal death, whereas he meant that which is eternal. True it is that the temporal death is an effect and fruit of the first sin; but eternal death is the punishment of impenitency and infidelity: for those who both can, and truly do repent, neither can, nor shall be liable to an eternal death. Nay die they cannot in any kind: for this which we call a death, shall be to them but a deliverance; and that death which is a perpetual living death in the land of darkness they shall be certainly freed from by the blood of the Son of God. Yet this passage, this sweet change in the godly, and also this gate which openeth to the ungodly the way to eternal woe, the Scripture doth commonly term a death: and this death cannot possibly be avoided by the children of Adam, for it is appointed unto men once to die: Heb. 9. 27. 'Tis true, 'tis true indeed: I am ready to find it verified in my self: for the harbingers of this death have taken up my body; where it intendeth to lodg. The weakness of my limbs, and the faintness of my spirits, and the shortness of my breath, and the lowness of my voice, and the paleness of my cheeks, and the hollowness of mine eyes; all these do but assure me of the approaches of this death. But is there no resistance? Is there no reversing of the decree? no repealing of the statute? Alas no; none at all. This body which hath been pampered with the delicacy of meats, must now be slaughtered, and make a feast for the

worms. These bones which have lain upon the beds of ease, must become as the tables for the loathsome vermine: And this skin, this proud skin, which hath stolen so much time to imploy in the suppling, and colouring, and smoothing, and covering of it, must serve like a cloath spread on these tables, whereon must be presented this collation for the worms. Short is my life: fleeting are my dayes: and my winged minutes fly with such speed, that I can hardly count them so fast as they consume. When I enjoyed the most sound and beloved health, even then the shortness of my life was discovered in my breath: for I was intrusted only with a little air, which neither was in my power longer to keep, nor long without it could I possible continue. I was so false in my promises which I made unto my God, that he would not trust me long with the keeping but of a little of that element. I have alwayes lived at the brink of death; and yet never seriously enough thought of that which now is ready to approach. I never thought indeed of the hour of my death, by a due preparation to entertain it when it should come. Nay, I fondly imagined that it must of necessity keep the road of diseases, and sickness; whereas it might have hastened by wayes unexpected. When I was healthful I grew so proud that I imagined certainly it either could not, as durst not assail my body: and yet when I was afflicted with the smallest pain, then again I was so cowardly dejected, that I was afraid it hastened by each part and member. When I smirted, I was taken off from my pride; but the cure of that sin was an immoderate, and a slavish fear.

But

But now I am well assured that neither strength, nor youth, nor beauty nor physick, nor any thing else can secure our bodies from returning to the earth. True it is, that *the dead know not any thing; neither have they any more a reward, for the memory of them is forgotten:* but *the living know that they shall dye:* Eccl. 6. 5. *There is no man that hath power over the spirit, to retain the spirit: neither hath he power in the day of death,* Eccl. 8. 8. Wherefore then have I so long lived in ignorance, or forgetfulness of mine end? If I had remembered it, I would have fitted and prepared mine accounts against the time it should come. If I had known it I would have laboured to have made the judg my friend. But, O, I forgot it: for I increased my sins, and thought not of the debt: I was ignorant too, and knew not the terribleness of the judg. Now, methink's these cold and clammy sweats do chiefly arise from my chiding conscience; and from the convulsions which there I suffer through the guilt of my sins. I never was so careless or ignorant of death, as I now am certain of it; yet afraid to die. Now I am sensible that *my dust shall return to the earth as it was:* Eccl. 12. 7. *I know that the Lord will bring me to death, and to the house appointed for all the living; Die,* say I? Yes. But must I die? Yes. But when? That I know not, many days or hours I cannot expect to live, who am already pined into the leanness of an *Anatomy*. But where must I die? That I know not neither: even in this bed it is most likely, where I now lye languishing in the torments of my disease. But how, or by what means must I die? Nor can I tell that, although

this sickness seemeth to be dispatched hither for this very purpose. But if it be so sure that die I must, is it likewise as sure to what place I shall go? O this question is the common troubler of the dying. There are but two havens where souls can arrive: the one is the holy land; the new *Jerusalem*, the haven of eternal happiness: the other is a land too, but it is a land of darkness; a land of smoakes, and stinkes; a place of eternal horror. To the former the godly are waisted by a convoy of *Angels*: to the latter the ungodly are hurried and tumbled by cursed fiends, and staring ghosts: Here indeed *the wicked spend their days in mirth*: but *in a moment they go down to the grave*: Job. 21. 13. They are laid like sheep in the grave, death shall feed on them, and the upright shall have dominion over them in the morning: and their beauty shall consume in the grave from their dwelling, Psal. 49. 14. From thence there is no redemption, No, no: there is a great gulf, Luke 16. 26. and greater there will be, when the earth shall be dissolved, and the elements shall melt with fervent heat, 2 Pet. 3. 12. Then only heaven and hell shall remain: and from either of these there is no departure. The wicked would be freed out of hell. but cannot: the godly neither can, nor would be deprived of heaven. *between us and you* (said Abraham to Dives) *there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us which would come from thence*, Luk. 16. 26. Dost thou hear that, O my perplexed soul? Dost thou consider that *thy sentence* will be either *Come thou blessed*, or *Depart thou cursed*? Mat. 25. 34. 41. Dost thou consider that *that sentence* will be immedi.

immediately, so soon as thou shalt take thy flight from my body? O my conscience, why hast thou not checked me for those sins of mine which have deserved the sentence of horror? O my soul, why hast thou forgotten that thou must leave my body? Die I must: for *what man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Psa. 39. 48.* The righteous and the reprobate, even both of them shall assuredly die: but the latter shall have a second death, the former by death shall enter into life. *The wicked shall be as chaff, which the wind driveth away from the face of the earth: Psa. 1. 4.* and when they die, they shall be cast into *unquenchable fire: Mat. 3. 12.* but the righteous shall be like the *wheat, which shall be gathered into the barn: Mat. 13. 30.* But first they must be sowed, before they be reaped. *Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit: Jo. 12. 24.* They die to sin in their regeneration; and they die by reason of sin, at their change: but this all is, that they may spring up in glory. Lord since I needs must die, let me die in thy favour, that I may live for ever in thy celestial Kingdom. Pardon all the sins I have committed; especially my forgetfulness of the time of my dissolution. So long as I live, let me repent me of my life, and remember my death. Give me as certain an assurance of a life in glory, as I know and am certain of a temporal death. So shall my life here be spent in sorrow for my sins; and by death I shall pass to those mansions of eternity. I know that I shall dye; I begg that I may live. Let my sin here have a death in me; and let my

Soul hereafter have a life for ever with Christ in God, Col. 3. 3.

2. A godly preparation against the minute of death.

M*Y soul is bowed down to the dust; my belly cleaveth unto the earth: Psal. 44. 25. and that little all that is left of my declining body, hasteneth apace to the chambers of death. Methink's I hear my great Creator speaking unto me as he did once to Hezekiah lying on his sick bed, and saying, Set thine house in order; for thou shalt die, and not live: Isa. 38. 1. But what house is that which I must set in order; Is it my body? Alas I have no power to order that; I have referred it to the Physicians; and they instead of composing it, and regulating it for the recovery of my health, do but vex it with druggs, and torment it with medicines. I feel the hand of death lying hard upon me, and seizing upon every part and member of my body. But if it be not the house of my body, is it then my house-hold or family which I must set in order; To this indeed I am instructed even by common civility: for I have a journey to take; a long and a far journey; and never more shall I return to this place of misery. I must therefore bid my people farewell. I must give them a charge, and tell them what my pleasure, what my desire is they should perform in my absence: and that is only to be obedient to the laws of my God. But*
yet,

yet methinks, this is not *all*. There is yet *another* house which I must set in order : a house of far more consequence to me than either of the other. The poor rotten house of my body, is ready to fall, and to come to ruin by the storms of my sickness. Yet I strive to mend it, and to support it by the various potions, and several *doses* prescribed me by the *learned* : but *all* I believe *will* not prevail : down it must and fall into ashes. My family and household may long continue ; although I depart and leave them behind me. But *all* this while what have I done for my inner house? What course have I taken for my sinful soul, which must shortly appear at the great tribunal? That, O *that* is the house which I must order, where the King of Kings doth look for *entertainment*. If *that* be not empty, swept, and garnished, it can never content my Husband, my Lord, my Jesus, Matth. 12. 44. First therefore by an humble confession I *will* empty it of all pollutions and uncleannesses which have long obfuscated themselves, and lurked in the corners : Then *will* I sweep it by repentance, watering it with my tears : and afterwards I beseech my God to adorn and garnish it with his spiritual graces. I now begin (I blessed my God) to commune with mine own heart upon my bed, and to search out mine iniquities ; Psal. 4. 4. O my God be pleased to give me a quick apprehension of all mine enormities. Sharpen my memory, and rowze up and awake my sleeping conscience, that I may muster up *all* my sins in order, and examine the wicked and sinful passages of my life. I will begin with mine infancy and proceed through *all* the crooked turnings and by paths of my life, even

536 *Tears of the dying:*

unto this very minute of my sorrow I will search.

1. What sins I have committed ?
2. How long they have dwelt with me ?
3. What chidings and contentions I had in my conscience for the committing of them ?
4. How often I have repented for them ?
5. How true that repentance was ?
6. What amendment did follow upon that repentance ?
7. What thankfulness I rendered unto God for that repentance ?
8. What joy I received in my new Obedience ?
9. What holy resolutions I made to continue in the way of the *Commandments* ?

And when I have met with a sin, I will never leave it 'till I have *chased it away*: 'till I have done my best to wash off the stain with my sorrowful tears. I will *struggle with* my God for the help of his grace; *Gen. 32. 25.* and will not leave him until he assureth me that my sin is blotted out by the Blood of the *Lamb*. For every offence that I can remember, *I will arise, and go to my father, Luk. 15. 18.* with the tears standing in mine eyes, and with drops of blood falling from my heart in an earnest and sharp compunction. In a loathing and detestation of my self for offending his Majesty I will humble my self, and fall at his feet; and with bashfulness and shame I will beseech him, saying, *Father I have sinned against heaven, and before thee; and am no more worthy to be called thy child: make me as one of thy hired servants:* *vers.*

18, 19. I know he will hear me, for so he hath promised, and said *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me*: Ps. 50. 15. And when he heareth, I am sure he will help too: for *he is my refuge and strength; a very present help in trouble*; Psal. 46. 1. And leave him I will not, until I find that he *espies me coming*; Luk. 15. 20. O now (I bless him) I find that he cometh to me, and armeth me with this resolution; I find that I am coming unto him too, by the small sparks of Grace which warm my resolution. But here I must not stay; on I must; follow him I will; and never leave him until he takes compassion of me, and runs, and falls upon my neck, and kisseth me. I will not leave following him until he *bringerh me forth my best robe*, even the robe of his Sons righteousness; and putteth it upon me: vers. 22. I must have a ring put upon my hand, a sealed ring; even the seal of the righteousness of faith in the merits of my Redeemer: Rom. 4. 11. I must also feed upon the *fatted Calf*; even upon him who was sacrificed for my transgressions; even the Son of his bosom: Luk. 15. 23. who is fat as it were, and full of all Divine Vertues and abundance of Grace, able to satisfie for the sins of the whole world. I will feed upon him in the participation of the holy Sacrament and Communion of his own most blessed body and blood. And when I eat I will be merry; vers. 24. for through faith I shall have an assurance that hereafter I shall be entertained at the *Supper of the Lamb* in the Kingdom of my God: Rev. 19. 9. Thus my omissions, and thus my commissions, thus mine infirmity and thus my presumption shall be laid to his charge
who

who is the Lamb of God that taketh away the sins of the world: Jo. 1. 29. Unto him I will acknowledge my sins: and mine iniquities I will not hide: Psal. 32. 5. I will confess my transgressions unto the Lord, and he shall forgive the iniquity of my sins, when I say unto him with a sorrowful Spirit, Lord be merciful unto me: heal my soul, for I have sinned against thee: Psal. 41. 4.

When I have thus confessed, and abhorred my self in dust and ashes: Job. 42. 6. I will then resolve for the time to come (by the grace of my God; and I will promise that I will take heed to my ways, that I sin not against him; Psal. 39. 1. or not willingly, or not continually, or howsoever not impenitently. Thus will I weep, and sweeping I will weep, and weeping I will pray that for every unclean Spirit which hath dwelt in my Soul, I may now have this soul garnished with the divine and excellent graces of the Spirit of my God. By Faith I will come unto thee, O Christ, and call thee my Jesus. By Hope I will come unto you, O ye blessed Quire of Saints and Angels, and with you I will sing those ravishing Hallelujahs. By Charity I will reconcile my self to my offended brother. I will (as much as in me lieth) requite and satisfy my injured Neighbour. I will freely remit the injuries I have received; certainly assuring my self that the offences which have been offered me (though never so high in mine own esteem) are not bad enough to be compared to the least trespass which I have committed against my God. And (as I am taught by the rules of Charity) I will not only love my friends to which I am prompted like-

both by nature and civility, but mine enemies likewise I *will* love, as I am commanded by God, Yea (lest I mistake in my *charity*) my God above all I will both *love* and *obey*; and that for no other cause but only for *himself*. Next, and in order unto him, I *will* love my neighbour as my self. I *will* love the Lord for his power: I *will* love God for his wisdom: and I *will* love the Lord my God for his goodness. I *will* love the Lord who created me by his power: I *will* love God, who instructeth me by his wisdom: I *will* love the Lord my God, who hath communicated his goodness to a creature so despicable. I will not only know my God, but I *will* also love him. I *will* not only fear him, but I *will* also love him. I *will* not only fear him as he is an omnipotent Lord, or honour him as he is God, but I *will* also love him as he is mine. Yea I *will* love him with all my heart, because he gave me a being at my creation: I *will* love him with all my *soul*, because he preserveth me in this my being: I will love him with all my mind, because he hath created me a new, and given me a well being by regeneration: and I will love him with all my strength, because I know assuredly that he will glorifie me in the most excellent Being. I will love him with all my heart, understandingly without error: I will love him with all my *soul*, willingly, without contradiction: and I will love him with all my mind, treasuring him up in my memory, without forgetfulness. I will love him with all my heart, wisely, lest I be seduced by the suggestions of the Devil; I will love him with all my *soul*, sweetly
and

and delightfully, lest I be tempted by *allurements* of the flesh: and I will love him with all strength, courageously, lest I sink under the pressures and heavy burdens of the world. I will love him with all my heart; for all my cogitations shall reflect upon him: I will love him with all my soul; for all my affections shall be directed to him: and I will love him with all my mind; for all my senses shall be obedient unto him. I will love him with all my heart, devoutly; with all my soul discreetly: and with all my mind perseveringly. And when thus I have endeavoured to love my God; then next in order unto him, and in obedience to his commands, I will love my neighbour as my self. I will love him with the same affection as my self: For his sake for whom I love my self; even for grace conferred in this life present, and for the certain hope of eternal glory in the life to come: In the same order as my self, which shall be above the world, but inferiour to my God: Upon the same ground as my self, even because of the image of God imprinted in him; and because he is capable of immortal happiness: and lastly, as long as my self; even from the beginning unto the end, until this frail flesh shall be forsaken by my penfive, my sad and sorrowful soul. And that my brethren, my neighbours, may be the better assured of my love, which cannot be firm unless I accord with them in the same belief: and that it may be known that (through the grace of my God) I hold fast the profession of my faith wherein I have lived, *Heb. 4. 14.* even the same which was taught by my Saviour and his Apostles

according to the truth and purity of the same, without leaning either to *prophaneness*, *atheism*, *superstition*, or any other error or heresie; and to the intent that they may joyn with me in thanksgiving to my God for preserving me in the same, and in prayer unto God that I may continue in the same both to the end, and in the end; I will therefore cheerfully, faithfully, and confidently rehearse the Articles of my belief, and say.

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Thus I believe, Lord help my unbelief, Mar. 9. 24. and grant that I may not be tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness; whereby they lie in wait to deceive: but that speaking and believing this truth in love, I may grow up unto him in all things, which is the head, even Christ my Redeemer; Eph. 4. 14, 15. And that I may thus repent me of my sins, and continue in love, and persevere in the faith, and submit to his good pleasure,
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I will with a bended heart, and a sorrowful spirit, and weeping eyes pray unto him, and say.

3. *The Prayer of the sick.*

Father of mercies, Lord of Life; Ps. 6. 2. thou God which art a refuge in the time of trouble, have mercy upon me; for I am weak, and my heart within me is desolate; Psal. 143. 4. A sinner I am, (I must confess it) not deserving thy mercy, a foul and grievous sinner I am, who have disobeyed thy statutes, and broken all thy commandments; and never have I set my self in any good way to my peace and reconciliation with thee. My conscience checks me, and my sins testify against me, and mine adversary the devil striveth to pluck from me my confidence in thee. O Lord be thou my protector, and my gracious father. Be reconciled unto me in Jesus Christ in whom alone thou art well pleased, and in whose name whatsoever I shall ask of thee; I am sure thou wilt give it unto me: Jo. 16. 23. Heavenly Father do thou assist me, do thou comfort me in these my trials and afflictions: O be thou my help in trouble, for vain is the help of man: Psal. 62. 11. To thee I cry, to thee I come with a panting heart, with a sorrowful soul, with an humble spirit. I have sinned, O I have sinned and done amiss; and my portion might be justly therefore in the land of darkness, there to be tormented with the devil and his angels for ever. But O thou who hast promised

promised to heal all those that are broken in heart, and to bind up their wounds; Pſal. 147. 3. be reconcil'd unto me in the wounds of my Redeemer: Speak peace unto my conscience in this agony, in this sorrowful and deep fighting for my scarlet ſins. To thee, and to thee alone I ſtretch forth my hands; to thee my ſoul gaspeth as a thirſty land. Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down to d-ſtruction: Pſal. 143. 6. 7. O let not theſe tears be reſuſed, nor theſe groans be ſighed and ſobbed in vain: but by the power of his paſſion out of whoſe precious ſide did iſſue both water and blood, be thou reconciled unto me the unworthieſt of thy creatures. Though my ſoul be deeply ſtained with the pollutions of my tranſgreſſions, yet his blood hath power to make it white as Snow. On that remiſſion of ſins by his torment and ſufferings do I wholly rely. Myſelf I abhor, and repent in duſt and aſhes; my works I diſclaim, for I know their unworthineſs Job, 42. 6. on thee alone, O my Jeſus, I wholly depend, and by thee alone I hope for remiſſion. Be thou my Jeſus, be thou my Saviour. Cure me by thy wounds, heal me by thy ſtripes; eaſe me by thy torments, comfort me by thine agony, reſreſh my fainting ſoul by thy bloody ſweat, revive me by thy death; and O Son of God and Saviour of the world, preſent me to thy father in the robe of thy righteouſneſs. Give me patience in this time of adverſity, Pſ. 94. 13. that I may quietly and contentedly ſubmit to thy good pleaſure, rely upon thy mercy, be thankful for thy chaſtiſement, and in all things ſo look up unto thee in this time of my ſickneſs, that I may hereaf-

not be raised to glory by the power of
 thy resurrection. This sickness (for ought I
 know) may be unto death, but in thee, I trust,
 it shall be a passage unto life. If thou hast passed
 the sentence of the first death upon me, decreeing
 to execute by this my sickness, and to lay me in
 the dust by this present visitation; howsoever be
 pleased, O my Father, for the worthiness of thy
 Son to free me from the horror of the second
 death. Let me be found of thee in peace, 2 Pet. 3.
 14. that it may clearly appear to me that thou art
 a God of truth, and in the midst of judgment remem-
 berest mercy: Hab. 3. 2. Unto thee I turn, for thou hast
 smitten me, Il. 9. 13. and the thing that I so greatly fear-
 ed is fallen upon me: Mich. 6. 13. My body thou makest
 sick in smiting, by reason of my sins; Job. 3. 25. yet in
 confidence and full assurance of thy mercy I commit the
 keeping of my soul unto thee, as unto a faithful Creator:
 1 Pet. 4. 12. O let that live, and it shall praise,
 for in thee do I trust, let me not be consumed, neither
 let me despair of the greatness of thy mercies: Psal.
 119. 175. And though now I walk in the shadow of
 death; Psal. 23. 4 yet I know that it is in thy
 power to restore me to health. Lord (if it may
 stand with thy secret will) be pleased to recover
 me, that I may glorifie thy goodness in thy work
 of power. Bless all the lawful means that shall
 be used for that purpose. Give skill to the *Physi-*
cians, vertue to the *Medicines*, strength to my
Spirits, and health to my *Body*. Let me recover
 my strength, that I may imploy it in thy service,
 and restore me to *health*, that I may be more
 active in mine obedience to all thy command-
 ments. But if otherwise thou hast determined
 and

and resolvest at this time to make me as water spilt upon the ground; 2 Sam. 14. 14. grant me a willing, and ready submission to thy decree. Either abate the torments of mine afflicted body, or increase my patience; that I may not offend thee in my sufferings. Make me to magnifie thee whether by life or by death: and grant me so safe a passage and conduct in the arms of thy mercy, that I may be conveyed safely into *Abrahams bosom*. Grant this, O Father, for the love and merits of thy Son Jesus Christ my only intercessor and redeemer: in whose name and words I farther call upon thee saying:

Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation: but deliver us from evil; for thine is the Kingdom, the power, and the glory for ever and ever. Amen.

4. *The consolation of the godly in the hour of death.*

V Herefore is light given to him that is in misery (saith holy Job) and life unto the bitter in soul? Which long for death, but it cometh not; and digg for it more than for hid treasures: Which rejoyce exceedingly, and are glad when they can find the grave: Job. 3. 20. 21, 22. This was the complaint

plaint of a faithful man, and may now be the lamentation of a sorrowful woman. I have grieved, and I have mourned for my sins: and my good God (I bless him for it) is graciously pleased in the bowels of his mercy and compassion to give me an assurance of happiness by the merits of my Jesus. But when comest thou, O my sweet, my longed for, my desired Saviour? Thou knowest my pains, which draw from me many sinful thoughts, and unfitting cries. Thou takest notice of the cunning suggestions of my greatest adversary, and his busie allurements to rob me of my hope. Thou seest how sometimes he would lead me into carnal security; and sometimes into a belief that my very vices are virtues; or not seen by thee, or not to be punished by thee: and sometimes again he striveth to hurry me into the very gulf of despair. But I know and am assured that through the merits of my Redeemer the gates of hell shall not be able to prevail against me; Mat. 16. 18. for whom thou lovest thou wilt love unto the end; Jo. 13. 1. I know that in the way of righteousness there is life, and in the path-way thereof there is no death; Prov. 12. 28. Hence away therefore ye foul fiends and rebellious tempters: What do you here fawning and grinning, hoping to betray a penitent soul? These tears which I shed for the wounds that I made in the body of my Saviour by my piercing sins, are too precious a wafer for you to bath in; too choice a Wine for you to taste of: here are no hopes for the enemies of mine indulgent Jesus. Though my groans, alas, cannot be free from the pollution of sin; yet they shall not advantage you in what ye desire: Away from me ye wicked ones: I will keep the

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commandments of my God; Psalm 119. 115. Think not to affright me with my approaching death; for I desire to be dissolved, and to be with Christ: Phil. 1. 23. Death I fear thee not: come, come, and try thy power; but know that thy countenance, which is so terrible to reprobates, is the producer of joy and comfort to my wearied heart. Thou poor, feeble, despised nothing, what power or strength is left thee to boast of? Grave why gapest thou, why standest thou so open as if thou didst hope to triumph, and conquer me: Hos. 13. 14. My Christ did threaten to be thy plagues, O death: my Jesus, did resolve to be thy destruction, O grave; and that repentance should be hid from his eyes: Isa. 25. 8. He promised to swallow up death in victory, and to wipe away tears from off all faces, 1 Cor. 15. 54. This he did promise, and this he hath performed: for by his blessed Apostle I am well assured that death it self is swallowed up in victory. Now I dare challeng you, O ye impotent and powerless adversaries: I dare scorn, and contemn you. O death, where is thy sting? O grave, where is thy victory? Thy sting, O death, was pulled out by him who is the Lord of life: vers. 55. The strength of thy sting was that law which was fulfilled by my merciful Jesus. He hath ransomed me from the power of the grave; and hath redeemed me from death: Hos. 13. 14. He hath redeemed my soul from the power of hell, for he shall receive me: Psalm 49. 15. To this end he died and rose again, and revived, that he might be Lord both of the dead and of the living, Rom. 14. 9. He that is my God is the God of salvation, unto whom belong the issues from death; Psal. 68. 20. This God is my God for ever and ever: he shall be my guide, even unto

unto death, Psalm 48. 14. I live not to my self; nor do I die unto my self: for whether I live, I live unto the Lord; and whether I die, I die unto the Lord: whether I live therefore, or die, I am the Lord's: Rom. 14. 7. 8. Christ shall be magnified in my body, whether it be by life or by death: for to me to live is Christ, and to die is gain, Phil. 1. 20. 21. I come not to the mount that might not be touched; nor to blackness, and darkness and tempest: but I come unto mount Sion, to the general Assembly, and Church of the first born which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus the Mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel: Heb. 12. 18, 22, 23, 24. I know that If I am faithful unto death he will give unto me a crown of life; Rev. 2. 10. I know that all things are ours so long as we are his; whether the world, or life, or death, or things present, or things to come; all are ours, and we are Christs, and Christ is Gods. 1 Cor. 3. 21, 22, 23. Why then do I cry out upon my pains? Is any pain which I can suffer, either so much as I deserve by offending my Jesus or comparable to his torments which he suffered for me? Flesh, thou hast disturbed me all my life, and with sweet and sugared baits hast allured me to sin: but I will drown thee therefore in my tears. Thou art already drawn low by my sickness; and yet (because this punishment is not enough) thou who wert kept from stains with curious (though simple) art, shalt now be rumbled into the dirt from whence thou camest. For the beds of down on which thou hast stretched thy self, thou shalt lie down in the hard and stony

stony earth : for the great and spacious chambers which thou didst pride thy self in , thou shalt be confined to the scantness and narrowness of a Coffin : for the curious hangings which adorned thy rooms , and were the costly adventures and labours of foreigners , thou shalt be closely wrapped and bound in thy grave clothes : and for the gallant society which thou so cheerfully delightedst in , thou shalt have the company of nothing but worms ; yea and such worms too as thou didst loath in thy seeming prosperity , shall be at once both thine associates , and thy greedy devourers. World thou art an impostor , and hast treacherously deluded me with hopes of vanity : but now I find that thy bravery is but folly ; thy riches but fumes and smokes that vanish , thy friendship but hatred , thy pride but madness , thy beauty but ugliness , and all thy temptations are but leaders to destruction. I hate thee , therefore thou vain world , and leave thee behind me , as a contemning the society of trifles so unworthy : and though for a time thou mayst fool the unwise , and bewitch them with the false glasses of thy seeming glory ; yet know thou that the time shall come when thou shalt consume in thy flames , and shalt burn in a heap at the day of revenge. And as for you , O ye black and ugly slaves of perdition , ye hellish crew of infernal Fiends ; go seek some other to delude with your suggestions : in me ye have neither share , nor hope ; for neither should your torments be lessened if ye could seduce me ; nor shall , nor can your madness prevail against my redeemed soul , to increase the number of your screeches and howlings.

And now, O my Jesus, come, come away; for I am thine, and thou art mine. Why stayest thou so long? Why delayest thou the time? The longer I live, I do but the more offend thee, and the more I offend thee, the more do my sorrows burden me for these mine offences. O would it not be more for thy glory to free me from corruption, that I might sing praises to thy name without any fear of displeasing thee? *How long, Lord, how long wilt thou keep me from thy triumphant quire? My soul is athirst for thee; my heart panteth after thee: O when shall I come and appear in thy presence, O my God? Psal. 42. 2.* O how truly and eagerly do I long for death, that I may live with thee who art the truth and the life! *Jo. 14. 1.* I know that one day die I must, but my death shall be nothing but a passage unto life: for though in Adam all die; yet in thee, O Christ, shall all be made alive: *1 Cor. 15. 22.* I cry, Lord, I cry, to thee I cry, because thee I have offended: to thee only I cry, because thou only dost hear, and wilt help: to thee only I cry, because thou only hast redeemed me: to thee, O to thee I cry to hasten, to come with speed: O God make speed to save me: O Lord make haste to help me: O Lord hear, O Lord forgive, O Lord deliver me from the body of this death: *Rom. 7. 24.* These pale cheeks, and these hollow eyes, and these staring bones, and this shrivell'd skin, are now, methinks adorned with beauty, because they bring me the glad tidings of the approaches of my Redeemer. This bed is hard to what I shall find in the grave: these sheets are coarse and uneasy to that which I shall be wound in. Come

O Christ : O stay no longer. I fear thou art angry with me . or else ere now I should have seen thy face : but if thou art angry , I am well assured that thy *wrath endureth but the twinkling of an eye , and in thy presence is life : Psal. 30. 5.* My spirit cries *come*, and my wearied soul cries *come*, and my weak limbs cry *come* : Come therefore, O my Redeemer ; Come Lord Jesus, Come quickly.

5. The resignation of the Soul into the hands of God.

THe Prophet *Jeremiah* admonished the house of Israel, saying, Give glory to the Lord your God, before he cause darkness ; and before your feet stumble upon the dark mountains , and while ye look for light, and he turn it into the shadow of death , and make it gross darkness. That glory I have given , and now I do render to the Lord my God, so far as he in his goodness is pleased to enable me. And now that time is come, that happy moment. O well-come blessed hour, so long expected, so long desired. How rebellious hath been my flesh that it held out so long, and now hides it self under my dried skin, and shrinks it self up as unwilling to yield! Away proud *dust*; thou canst have no hope of a freedom from putrefaction , although the time shall come when the Lord will glorifie thee. That time I know will come indeed, yea I know it assuredly ; for the Lord is on my side : *Psal. 56. 9.*

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh I shall see God; whom I shall see for my self, and mine eyes shall behold, and not other, though my reins be consumed within me; Job. 19. 25, 26, 27. I have (though weakly and imperfectly) endeavoured to glorifie my God before this hour approached, both in the confession to him of my grievous sins (ah those ugly sins) which I still grieve for and am sorry for them; and yet not without a certain confidence, and assurance of his mercy. Lord I thank thee for this happy hour: Now I find that though the wicked is driven away in his wickedness, yet I am filled with hope in my death: Prov. 14. 32. Wicked, alas, I was; and (woe is me) wicked I am, if considered in my self; but in thee, O Jesus, I am holy; in thy righteousness I am righteous; and therefore I am strongly assured that shortly, even presently, in thy light, Ps. 36. 9. in thy Kingdom, whereof thou thy self art the light, I shall see light; Rev. 21. 23. Now do I with heavenly comfort assure my self that the day of death is better, far better than the day of my birth: Eccl. 7. 1. for I was born to sin, but I die to reign. Now though I walk through the valley of the shadow of death, I can fear no evil, for thou art with me; thy rod and thy staff they comfort me: Psal. 23. 4. What though I am counted with them that go down to the Pit; and am as a man that hath no strength? Psal. 88. 4. What though my breath be corrupt; though my spirit be spent; though my days be extinct, and though the graves be ready for me? What though the grave be mine house,
and

and presently I shall make my bed in the darkness? What though corruption, and the worm shall go down to the bars of the pit, and our rest shall be together in the dust? Job. 17. 1, 13, 16. What though death be come up into the windows, into mine eyes; and be entered into the tabernacle of my body? Jer. 9. 21. What though my soul abhorreth all manner of meat, and I draw near unto the gates of death? Psal. 107. 18. What though my heart be sore pained within me, and the terrors of death be fallen upon me? Psal. 55. 4. Yet though all this be come upon me, I will not forget thee, O my God; neither will I deal falsely in thy covenant. My heart shall not be turned back; neither shall my steps decline from thy way: no; though thou hast sore broken me in the place of dragons, and dost cover me with the shadow of death? Psal. 44. 17, 18, 19.

I am going now the way of all the earth, and do know in my heart, and in my soul, that not one thing shall fail me which the Lord my God hath promised to his Elect: Jos. 22. 14. Now am I joyfully going to the gates of the grave: I am deprived of the residue of my years: I shall behold man no more with the inhabitants of the earth. Mine age is departed and is removed from me, even as a Shepherds tent: Is. 38. 10, 11, 12. But yet, Lord, what is my hope? Truly my hope is even in thee: Psal. 39. 7. I shall speedily depart, and then shall I joyfully be freed from sin. The Soul of my Redeemer was exceeding sorrowful, even unto death; Mat. 26. 38. and all for my sake as well as for others; that I might now be joyful, and rejoyce unto life. Methinks that voice from heaven which was heard by the Apostle, is now sounding in mine ears, and saying,

Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them; Rev. 14. 13. Methinks I find the words of the Psalmist full of truth and comfort, that Precious in the sight of the Lord is the death of his saints: Psal. 116. 15. Onow, methinks (like that blessed martyr St. Stephen) looking up to the heavens I see them open, and the glory of God, and my Jesus standing on the right hand of his Father; Act 7. 55. I come, Lord I come. Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth: Psal. 31. 5. Take me into thine arms, O God: Convey me to thy Kingdom, O Christ: Lord Jesus receive my spirit. Amen. Act. 7. 59.

27. The Twenty seventh Subject.

Tears in the distressed time of civil wars.

The Soliloquy containing a pathetical and grievous lamentation in the time of the late cruel and most bloody wars.

The Ejaculation.

Psal. 5. 1, 2.

Give ear to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

SHall a trumpet be blown in the city, and the people not be afraid? Amos 3. 6 Saith the Lord by the mouth of his holy Prophet. A trumpet? Why? Is that so dreadful? So terrible? I find that a trumpet of Jubile was appointed to be sounded in the day of atonement throughout all the land of promise, Lev. 25. 9. when the Israelits should come into it: and certainly when that trumpet sounded the people rejoyced, and were not afraid. Yea, but the Lord called not to rejoycing and Jubiles, when he threatned Israel by the mouth of that Prophet who was among the herdmen of Tekoa: Amos 1. 1. The first sound of a trum-

pet that ever was heard, as the Scriptures mention, was a cause of trembling: for *the third day after Moses went down from the Mount unto the people; in the morning there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled: Ex. 19. 14. 15. 16.* Yea they so trembled, and were so afraid, when they saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking, that they removed, and stood afar off, and said unto Moses, *Speak thou with us, and we will hear: but let not God speak with us, lest we die: Chap. 20. 18, 19.* This was the first sound of a trumpet that ever was heard; and I find that this was a cause of trembling. Again, I read that the trumpet was ordained for the sounding an *all arme: Num. 10. 5.* and that, *O that is it which now sounds in our ears: Nothing but a point of war; nothing but news of fire and sword is heard amongst us. The trumpets, the trumpets, oh, they sound, they sound: a shrill and horrid din, a fearful noise they make in our ears: and our new fenced Cities, and our new fortified Towns, are encompassed as once Jericho was, when the trumpets of rams-horns were blown by the priests, and the people shouted: Jos. 6. 8, 16.* Surely that day is come upon us which the Lord threatned *Jerusalem* with, by the mouth of his Prophet: *for the mighty man crieth bitterly: the day of wrath is come upon us; the day of trouble and distress; the day of wasteness and desolation, the day of darkness and gloominess, the day of clouds and thick darkness; the day of the trumpet, and all-arme*
against

against the fenced cities, and against the high towers. Distress is come upon us, that we walk like blind-men, because we have sinned against the Lord; and our blood is poured out as dust, and our flesh is as dung. Zeph. 1. 14, 15, 16, 17. Oh, that is fallen upon us which was threatned to Egypt. Our land is watered with blood: Eze. 32. 6. wherein we do swim, even to the mountains; and the rivers are full of us. Good God, what a menace was this which went out against Egypt! What, water the land with blood? Yes, with blood. And good reason, for that country which had been so fertile through the overflowing of Nilus, was now grown more glutted with scarlet sins; than their river was pregnant; and teemed with misshapen monsters. Thus God can do: and thus God will do, when his patience is over-pressed with the infinite increase of insufferable crimes. And thus, O thus he now do's to my poor native, bleeding Country. This, this land, which was like the land of Egypt, even as the garden of the Lord; Gen. 13. 10. which was great among nations, and Princess among Provinces, Lam. 1. 1. is now made an astonishment, and an hissing, and a desolation: The voice of mirth, and the voice of gladness, and the voice of the Bride-groom, and the voice of the Bride, and the sound of the mill-stones, and the light of the candle, are taken from us; and this whole land by degrees becomes a desolation, and an astonishment; Jer. 5. 9, 10, 11. Her priests sigh; her virgins are afflicted, and she is in bitterness: Lam. 1. 4. Lord, what a strange and sad alteration is here in every corner of the Kingdom; in all estates and conditi-

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ons of the people ! Our cities are become prisoners even to their own fortifications ; and seem to be coffin'd in the walls of their strength. The grave and ancient inhabitants of them, who had out-lived their sweat and labour, are now enforced to become young Apprentices to their almost forgotten crafts ; and finding their stiff and sticky fingers unapt to purchase bread for their bellies, they moisten their shrivell'd cheeks with those few tears their age can allow them. The *corners* and the *sack-butts* are turned into *trumpets* and *fifes* : our feasts are turned into mourning, and all our songs into lamentation ; and sack-cloth is brought upon all loins, and baldness upon every head, and our mourning is as for an onely son, and the end of our mirth is this our bitter day : Amos. 8. 10. Our dances are changed into marches, our banquets into famine, our gowns and liveries into garments made of the skins of *Elkes* and *Buffeloes*, and the suits of gold and tissue into glittering armour. The *bats* composed of the soft wool of the *Beaver* are turned into *Helmets* and *beavers* of hard and heavy mettall : the lofty and proud structures, into poor and narrow huts and tents : and the pride of the cupboard, and the glory of the fingers into salary for *Souldiers*, and the price of blood. *War is proclaimed in our gates, it is prepared : our mighty men are awaked : all the men of war draw near, and come up. Our plough-shares are beaten into swords, and our pruning hooks into spears.* Joel 3. 9, 10. Our citizens hands forget the cunning of their trades and occupations, by teaching their hands to war, and their fingers to fight : Psal. 144. 1. Our pens
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are turned into pikes; our maces into swords; our walking staves into halberds, and partizans, and leading staves; and our voices of harmony and mulick into shouts and horrid cries of formidable Armies. The bells which merrily rang the peals and the changes, either roar out our destructions in *engines of war* by a strange metamorphosis; or if they continue in their old condition they scarce know any other tone then knells for the slain, the death of whom causeth the wringing of hands among Orphans and Widows. Our *Beth-els* are turned into *Beth-avens*; so that now we scarce dare to seek *Bethel* or enter into *Gilgal*, or pass unto *Beersheba*: *Amos 5. 5.* Our *Daniels*, oh our *Daniels*, are cast into the dens of *Lyons*; and yet few of us do pass the night in fasting; nor do we send away the instruments of musick from before us; nor doth our sleep go from us. O that we could yet once tremble and fear before the God of Daniel, who is the living God, and stedfast for ever; and his Kingdom that, which shall not be destroyed; for his dominion shall be even to the end. He delivereth, and rescueth: and he worketh signs and wonders in heaven and in earth: *Dan. 6. 16, 18, 26, 27.* Sad was the time with *Jeremiah* the Prophet, when he went out of *Jerusalem* to go into the land of *Benjamin*, to separate himself thence in the midst of the people. For, when he was in the gate of *Benjamin*, a captain of the ward was there whose name was *Irijah*; and he took *Jeremiah* the Prophet, saying, Thou fallest away to the *Caldeans*: but *Jeremiah* said, It is false; I fall not away to the *Caldeans*, but he hearkned not unto him. So *Irijah* took *Jeremiah*, and brought

him to the Princes: wherefore the Princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the Scribe; for they had made that a prison. Jer. 37. 12, 13, 14, 15. Bad, O full bad are our times too: for our Ezekiels live among briars and thorns, and dwell among scorpions: Eze. 2. 6. The Prophets of the Lords have their trials of cruel mockings, yea of bonds and imprisonment. They are stoned, they are tempted, they are slain with the sword; they wander about in sheep-skins, and goat-skins, being destitute, afflicted, and tormented, of whom the world is not worthy. They wander in deserts and in mountains, and in dens, and caves of the earth: Heb. 11. 36, 37, 38. This thou hast seen, O Lord, keep not silence: O Lord be not thou far from them. Stir up thy self, and awake to their judgment, and to their cause, O our God, and our Lord. Ps. 35. 22, 23. The time is already come that judgment hath begun at the house of God, and if it first begin at them, what shall the end be of them that obey not the gospel? 1 Pet. 4. 17. We see not our signs, there is scarce any Prophet more: and who is there among us that knoweth how long? Psal. 74. 9. We have unsettled people among us, who are apt to say to the Seers see not, and to the Prophets, Prophecie not unto us right things: speak unto us smooth things, Prophecie deceits: Get ye out of the way, turn aside out of the path, cause the holy one of Israel to cease from before us: Is. 30. 10, 11. The Prophet Jeremiah complained that in his time a wonderful and horrible thing was committed in the land: the Prophets prophesied lies, and the people loved to have it so: and what (saith he) shall we do in
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the end thereof? Jer. 5. 30, 31. Again he cries out. *Ah Lord God, behold the Prophets say unto them, Ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. The Prophets Propheſie lies in thy name, whereas thou ſenteſt them not, neither haſt thou commanded them, nor ſpoken to them: they Prophecy unto the people a falſe viſion, and divination, and a thing of nought, and the deceit of their heart: Chap. 14. 13, 14.* And is it not as bad in theſe times as it was in thoſe? Nay do not they now profeſs prophecying which are no Prophets, neither ſons of Prophets: but heard-men and gatherers of Sycomore fruits, and yet will not believe but that God ſaith unto them; *Go, Propheſie unto my people Iſrael? Amos 7. 14, 15.* Surely if ſuch be crept in among us through the windows, and ſo ſtop our light, the day will come when they ſhall be aſhamed every one of his viſion when he hath Propheſied; and ſhall no longer wear a rough garment to deceive; and each of them ſhall ſay, *I am no Prophet, I am an huſband-man, for man taught me to keep cattel from my youth: Zech. 13. 4, 5.* Nay, is not he now the Prophet of this people in many places, who walketh in the ſpirit of falſhood; and lieth, ſaying, *I will Propheſie unto thee of wine, and of ſtrong drink? Mic. 2. 11.* Ah are not the doors of many of our temples ſhut up, and divers of our lamps put out; and no incenſe burnt, or burnt offerings offered in the holy places unto the God of Iſrael, as they were wont to be? 2 Chro. 29. 7: Do not ſome of the loweſt of the people pretend to be prieſts of the high places: 1 King. 13. 3. Nay do not many foul people (cunning fiſhers in our troubled waters)

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ters) rob even God himself in tithes and offerings? For these, O for these things, the very stones do cry out of the walls, and the beams out of the timber do answer them: Hab. 2. 11. O most justly therefore hath the Lord his controversie with the inhabitants of this land, and it is to be feared that no truth, nor mercy, nor knowledge of God will be left therein; Hos. 4. 1. is it not now among us in many places, come to that proverb, *Like people like Priests?* vers. 9. Have we not those who think that to one of them is given, even by the spirit of God, the word of wisdom; to another the word of knowledg by the same spirit; to another prophesie, to another discerning of spirits, and to another interpretation of tongues: 1 Cor. 12. 8, 10. Whereas if they would trie the spirits, 1 Joh. 4. 1. peradventure they shall find that these are not of God; Eph. 2. 2. but that many false Prophets are gone out into the world: 1 Jo. 4. 6. Alas! such a spirit is the same, and no other then the same spirit that now worketh in the children of disobedience. It is the spirit of errour, an evil spirit; 1 Sam. 16. 14. a lying spirit; 1 King. 22. 22. a perverse spirit; Is. 19. 14 a spirit of a deep sleep, Chap. 29. 10. an unclean spirit, Zech. 13. 2. the spirit of the world, 1 Cor. 2. 12. a foul spirit, Rev. 18. 2. their own spirit, Ezek. 13. 2. rather then the spirit of wisdom and understanding, of counsel, and might, of knowledge, and of the fear of the Lord? Is. 11. 2. They have indeed a shew of wisdom: Col. 2. 23. but I fear this wisdom descendeth not from above, but is earthly, sensual, and devillish: The wisdom that is from above is first pure, then peaceable, gentle, and easie to be intreated,

full of mercy and good fruits, without partiality and without hypocrisie: Jam. 3. 15, 17. They pretend to knowledg, but is it not the form only of knowledg, and of the truth in the law? Rom. 2. 20. Have they not all this while been kept out, and entred not for want of the true key of knowledge? Luk. 11. 52. Or if they do know what they ought, doth not this knowledg puff them up? 1 Cor. 8. 1. He knoweth most, and best, who knoweth himself most, and that he is the worst. They say, they have faith: but what doth it profit though a man say he hath faith, and have not works? Can faith save him? Faith without works is dead: Jam. 2. 14, 20. I pray God that all of us may fight the good fight of faith, 1 Tim. 6. 12. putting on the breast-plate of faith and love; 1 Thes. 5. 8. even of that faith which worketh by love: Gal. 5. 6. O merciful God, how doth thy poor spouse weep sore in the night, and her tears hang on her cheeks; and that because among all her lovers she hath few, or none, to comfort her! Her friends have dealt treacherously with her, and are become her enemies: Lam. 1. 2.

Methinks our two indulgent Nurses, who should have been preserved chaste; whose breasts have been full of sweet and wholesome milk, and who were wont to feed with the sincere milk of the word; 1 Pet. 2. 2. the Press and the Pulpit, are clad like mourners: and that because they are forced, and ravished by so many profane pens and tongues. O how are the black pens of our railing Scripturients (borrowed from the wings of the simplest fowl, which hisses at them for their madness) surfeited with
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their excessive drinking of gall and vinegar: and how from their nibbs, their noses do drop the very loathsome purgations of their Masters contaminated brains! They gape, as if they would devour him whom they point at. They scratch him: they blot and blurr his good repute: yea they have teeth too; and with those teeth they bite so maliciously, so venomously, that oft times the wounds do fester and grow incurable. We are now certainly in the Autumn of the world; and assured thereof by the daily falling into our hands of the lie-blown fruit and leaves of these sapeless trunks, these unpruned trees. The small coyn which formerly we carried about us for the relief of the poor, is now frequently bestowed upon the falshood of the times. Untruths are pressed into the world: the mother suffers but a minutes pain, and so soon as she is delivered, the daughter runs abroad before she is so much as wrapped in swadling cloaths. That heavy curse is fallen upon us, that *God hath sent us strong delusions, that we also believe lies: 2 Thess. 2. 11.* Nor is the Pulpit freer than the Preis. *O my soul longeth, yea even fainteth too for the courts of the Lord: Psal. 84. 2, 3.* and that because the Sparrow hath found an house, and the Swallow a nest for her self, where she may lay her young; even thine Altars, O Lord of hosts, my King and my God: and yet I cannot be so blessed as to dwell in thine house: *Psal. 84. 2, 3, 4.* Alas, alas, in too many places of this land the screech owle lodgeth there: the cormorant, and the Bitterne possess it; the Owl also, and the Raven dwell in it: *Is. 11. 34.* Wild beasts of the deserts

lodg there; it is full of doleful creatures, and the rough Satyrs dance there: Chap. 13. 21. Nay more: there are those now among us, who turn the Temples into Stables, and Oratories into Oasteries: and think to find Christ, as the Shepherds did, lying in a Manger: Luk. 2. 16. King Nebuchadnezzar made a decree that every people, nation, and language which spake any thing amiss against the God of Shadrach, Meshech, and Abed-nego, should be cut in pieces, and their houses should be made (fakes): Dan. So the Geneva 3. 29. but now we have all pre-translation. tending to be worshippers of that God; yea even those who esteem our Churches no better than what those Blasphemers houses were to be turned into: yea and in good earnest such, such places of stench and filthiness they account fit and good enough to offer their incense in to the God of heaven: But do they not think that their stink doth come up, and their ill savour come up unto the great God; Joel 2. 20. and that he will say unto them, your incenses is an abomination unto me: Is. 1. 13. Idolatry hath in ancient times foolishly set forth our Churches with Pageantry, and gawdy trickings of superstition: and in our later times we dreaded the courtings, and the slow-paced but cunning and subtle insinuations of the proud whore of Babylon: and now methinks we have a strange kind of alteration; for here is not only a Kingdom (O wo is the time) divided against it self, Mat. 12. 25. but also Satan in some places seeming to cast out Satan; profaneness to cast out superstition. Nay every troubler of our Israel, 1 Chron. 2. 7. every

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Schismatick, every Sectarist, every Upstart, as well as old Heretick, comes in among us, as did the *wisemen, and the sorcerers, the magicians of Egypt before Pharaoh, and casteth down every man his rod, and they become serpents: Ex. 7. 11.* But O when will the seed of the woman bruise, nay break these serpents heads? *Gen. 3. 15.* When will that Angel which hath the key of the bottomless pit, come down from heaven with a great chain in his hand, and lay hold on the Dragon that old serpent, and all the young ones made of the Magicians rods, and bind them, and cast them into the bottomless pit, and shut them up, and set a seal upon them, that they deceive the nations no more; *Rev. 20. 1, 2, 3.* Is not this time hoped to be the time of Reformation? *Heb. 9. 10.* Why then do Jacob and Esau still straggle in the womb of our Rebeckah? *Gen. 25. 22.* What troubleth our host, and taketh off our charret wheels, that they drive so heavily? *Ex. 14. 24, 25.* Why tarry the wheels of the chariots? *Jud. 5. 28.* Why are not the wheels like the whirlwind? *Isa. 5. 28.* Shall the children come to the birth, and shall there not be strength to bring forth? Shall the seamless Coat of Christ be always thus torn in pieces? Shall the souldiers still tear it? Shall they still cast lots what every man should take? *Joh. 19. 23. Mar. 15. 24.* Yea and not content with tearing his coat, shall the souldiers with a spear pierce his very side also? *Jo. 19. 34.* O God, how long shall the adversary reproach! Shall the enemies blaspheme thy name for ever? *Psal. 74. 10.*

Time was when Micah had an house of gods, and made an Ephod, and Teraphim, and consecrated
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one of his Sons, who became his Priest: but in these days (saith the text) there was no King in Israel, but every man did that which was right in his own eyes: Jud. 17. 5, 6. We cannot truly say we have no King; but too truly we may see that almost every man striveth to do that which is right in his own eyes. *Alas! Who shall live when God doth this?* Numb. 24. 23. *When will the Lord turn his hand upon us, and purely purge away our dross and take away all our tinne?* When shall Zion be redeemed with judgment, and her converts with righteousness? Il. 1. 25, 27. When shall the counsel of Achitophel be turned into foolishness? 2 Sam. 15. 31. *The whole head is sick, and the whole heart faint: From the sole of the foot even to the head there is no soundness, but wounds and bruises and putrifying sores, that are neither closed, nor bound up, nor mollified with ointment,* Il. 1. 5, 6. O that the men that devise mischief, and give wicked counsel, might once come to an end! Ezek. 11. 2, Lord, how we long for a Jehojada to make a covenant between the Lord and the King, and the people, that we should be the Lords people; between the King also, and the people: and that all the people of our land would go into the house of Baal, and break it down; break his altars and his images in pieces thorowly: and that he would take the rulers over hundreds, and the captains, and the guard, and the people of the land; and all of them bring the King to his house, and set him upon the throne of the Kings; that all the people of the land may rejoyce, and the City may be in quiet! 2 Kings 11. 17, 18, 19, 20. The Lord once did bow the hearts of all the men of Judah

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Judah even as the heart of one man, so that they sent this word to the King, Return thou, and all thy servants. So the King returned and came to Jordan: and Judah came to Gilgal to meet the King, to conduct the King: 2 Sam. 19. 14, 15. O that our days of mourning were turned into a day of rejoicing and shouting, that we might offer sacrifices of sweet savours for it unto the God of Heaven! Ezra 4. 10. But such a day of rejoicing we cannot expect nor hope for: until our God shall be pleased to make us more sensible first of our sins, and then of our present and emergent calamities. Alas, alas, we pretend to be sorry for our sins, and we pray for peace; and yet full little do we remember that *there is no peace saith the Lord, unto the wicked*; II. 48. 27. It would prove indeed a most invaluabable blessing, if we could see *peace and truth in our days*: 2 King. 20. 19. and we are assured that to the counsellours of peace there is joy: Prov. 12. 20. But what hopes can we have of peace, while our iniquities separate between us and our God, and our sins hide his face from us, that he will not hear. Our hands are defiled with blood, and our fingers with iniquity. Our lips speak lies, our tongues mutter perversness: who calleth for justice? And who pleadeth for truth? *We trust in vanity, and speak lies: we conceive mischief, and bring forth iniquity. We hatch cockatrice eggs, and weave the spiders webbs: he that eateth of the eggs dieth; and that which is crushed, breaketh forth into a viper.* Our works are works of iniquity, and the act of violence is in our hands. Our feet run to evil: and we make hast to shed innocent blood: our thoughts are thoughts of iniquity; wasting and desolation

lation are in our paths. The way of peace we know not; and there is no judgment in our goings: we have made us crooked paths; whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: Is. 59. 2, 3, 4, 5, 6, 7, 8, 9. True it is that we have our frequent fastings, and our days of humiliation: but we do not fast for strife and debate, and to smite with the fist of wickedness? Chap. 58. 4. What doth the Lord require of us, but to do justly, and love mercy, and to walk humbly with our God? But we, ah sinful we, instead of doing justly, do many times labour by a new way to execute Justice; to kill it, to destroy it with its own Sword; no marvel therefore that when judgment is looked for, behold oppression, and when righteousness, behold a cry: Mich. 6. 8. The God of mercy requireth us to love mercy; but we, on the contrary, are ready to lay hold on our bows and spears: Is. 5. 7. we are cruel, and have no mercy, our voices roar like the sea, and we ride upon horses set in array as men for war, and that against our own acquaintance, and neighbours, and friends, and allies: yea and our very tender mercies are cruel: Prov. 12. 20. He requireth us to walk humbly with him; and we pretend to put on sackcloth, and to humble our souls with fasting: Psal. 35. 13. but alas, is this such a fast as God hath chosen? A day for a man to afflict his soul? Is it for a man to bow down his head as a bull-rush; and to spread sackcloth and ashes under him? Will he call this a fast, and an acceptable day unto him? No, no: Is not this the fast that he hath chosen? To loose the bands of wickedness;

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edness; to undo the heavy burdens, and to let the oppressed go free; and that we breakevery yoke. Is it not to deal our bread to the hungry, and that we bring the poor that is cast out to our houses? When we see the naked, that we cover him, and that we hide not our selves from our own flesh? If. 58. 5, 6, 7. But do we thus fast? Do we thus humble our selves? I fear we do not; and therefore for peace we have great bitterness; Chap. 38. 17. we are filled with bitterness, and are made drunken with wormwood: Lam. 3. 15. The great star which fell from heaven upon the third part of rivers, and upon the fountains of waters when the third Angel sounded, is found among us: for our waters are become wormwood: Rev. 8. 10, 11. our tears are tears of bitterness. Solomon telleth me that where no Counsellors, the people fall; but in the multitude of Counsellors there is safety: Prov. 11. 14. That multitude of counsellors we have: grave, wise, and honourable counsellours we have, and yet for all that methinks we do not find that safety which Solomon speaketh of: for we have no rest, but we are troubled on every side: without are fightings, and within are fears: 2 Cor. 7. 6. We have Zechariahs, wise counsellours: 1 Chron. 26. 14. and we have Josephs; honourable counsellours, which also wait for the Kingdom of God: Mark. 15. 43. and we have Jonathans to be counsellours; wisemen, and scribes: 1 Chron. 27. 32. and yet there is but little joy to the counsellours of peace: Prov. 12. 20. nor are purposes yet so established by this multitude of counsellours, Chap. 15. 22. as hath been long hoped they would have been. What

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is the cause? What is the reason hereof? Ah Lord God, *we are ready to take counsel: but not of thee*: Jer. 30. 1. to reject thy counsel against our selves, Luk. 7. 30. to contemn thy counsel; Pl. 107. 11. and therefore we are every one afraid in himself, *because of the counsel of thee the Lord of hosts, which thou hast determined against us*: Is. 19. 17. The noise of the drums and the trumpets still sounds in our ears; and no Dove comes yet with the olive branch of peace into our poor distressed land. O my God, my God, how is thy sword filled with blood, and made fat with fatness, and with the blood of the Lambs and Goats, with the fat of the kidneys of *rams*; because thou hast a sacrifice in *Borah*, and a great slaughter in *Idumea*! Our land is soaked with blood, and our dust is made fat with fatness. Our dust is turned into brimstone: Chap. 34. 6, 7, 9. the rain of our land is made powder and dust: Deut. 28. 24. yea and our water is turned into fire: The water that is drained through the earth of our Cellars and vaults, is turned into Salt-peter; and that, and the coals, and the brimstone kindle their fury together in chambers of iron, and in brass, and then belch out fire and destruction. From hence come those dreadful wonders *which was seen in the heavens, and in the earth*; blood, and fire, and pillars of smoke: Joel. 2. 30. The black-mouth'd Canons spit the fire of wrath at us, and the tokens of their malice which they send unto us, are balls of iron fitted for our confusion. Yea; and the more to terrifieus, they roar and thunder out their defiance, even to the astonishment of

of all that hear them. We feed them with powder and they thank us in thunder and lightning: we cramb them with iron, and they discharge themselves of it to the slaying of Christians. Yet methinks even these engines of iron in dumb lectures do seem to reach us relenting by their own examples, by their shaking, their reversing, their running when they are discharged, as if they trembled and were afraid themselves of the mischief they do; and were glad when they had liberty to take their ease upon their beds. *Thus the Lord cometh with fire among us, and with his chariots like a whirl-wind, to render his anger with fury, and his rebukes with flames of fire:* for by fire and by sword the Lord pleadeth with us, and the slain of the land are many: *If. 66. 15, 16. Behold, O Lord; for by reason hereof I am in distress,* my bowels are troubled, and mine heart is turned within me, for vve have grievously rebelled. *Lam. 1. 20.* Abroad the sword bereaveth, and at home there is as death: The Lord is against us, and hath dravvn forth his sword out of his sheath, and doth cut off from us the righteous and the vicked: Therefore it is, that novv I sigh vvith the breaking of my loins, and vvith bitterness do I sigh: even for the sad tidings vvhich I daily hear: because the sword cometh: every heart melteth, and all hands are feeble, and every spirit doth faint, and all knees are vweak as vvater. A sword, oh a sword, is sharpened, and also furbished, that it may glitter. *Eze. 21, 3, 6, 7, 9, 10.* The almighty hath called for a sword against us thorovvout all the land; every mans sword is against his brother: The Lord plead-

pleaderth against us vvith blood , and vvith fire,
and vvith brimstone : *Chap. 38. 21, 18. 19, 22.*
His fury is upon his face ; and a great shaking is
in our land. The covers of our Souldiers are i-
ron , and their weapons are iron , and their
hearts are also iron : so hard are their hearts
that they kill without remorse ; and they pillage
and plunder without pittie or commiseration. The
baggs that swelled with unjust gain , and mo-
neys purchased by extortion and fraud , now
wonder at their own emptinesse , and in their
shrivell'd and pursed cheeks seem to mourn for
their falling away ? This is a soorevil , that in all
points as the deceiver came so shall he go ; and
what profit bath he that hath laboured for the wind ?
The plunderers suck down his swollen purse , and
leave nothing but a bare and naked skin : and
by a new law of gain they teach by the way
of violence how to get in an hour as much as
he in his age could scrape up by falshood. And
when he looks with an heavy and wishful eye
upon his departing moneys , never to be recall-
ed ; a deep sigh tells him tis well that some
means are found to awaken his Conscience. So
he spends his drooping days in wishing that he
were as innocent as many that are as poor : and
it may be that by the loss of his coyn he gains
some Religion. Those again whose honest
care and thrifty labours had been so blessed , that
their moneys had increased , yea even by diminish-
ing ; and had multiplied for their charity , find-
ing now the uncertainty of what the world falsly
accounts a treasure , part with their moneys with
as deep , but not a covetous sigh , and that out

of a consideration that the emptiness of their coffers will be burdensome one day to their new, but fellonious possessors. They grieve that rapine should be more powerful than innocency; yet content themselves with the certain assurance of treasures in Heaven. The surly robber in the interim; with a crusty conscience rejoiceth at the purchase of his own destruction: and (to shew that he hath as little care of his issue as he hath of his soul) consumes in riot what his children may beg for. The lowest spoke is now come to be the highest in the wheel; and that which was the uppermost is turned to the ground. The rich are become poor, and those who formerly were of a low esteem, now pride it in the feathers of other birds. Solomons observations is come to pass in our days; *the rich sit in low place; yea and we see servants upon horses, and princes walking as servants upon the earth: Ec. 10. 6, 7. The spoilers are come upon all high places; for the sword of the Lord doth devour from the one end of the land even to the other end of the land; no flesh hath peace. We sowe wheate; but we reap thorns; Jer. 12. 12, 13. we put our selves to pain, but no profit comes of it: and we are even ashamed of our revenues, because of the fierce anger of the Lord. Our bloody victories are mixed both with joy and sorrow; for even our very conquests and triumphs are mournful. The more we slay, the fewer kindred, and friends, and acquaintance are left us; and much of that blood which we draw from others, is part of that which runneth in our own veins. Jacob and Esau, brethren of the same womb, contend for the birth-right;*

right ; and many a man strives to supplant, to surprize, to destroy his kinsman, his brother, yea and his own father. Our tongues are become prisoners, and are kept close under the roofs of our mouths, and within the grates of our teeth ; yea and that in the company of them who are, or should be dearest unto us : and all for fear of treachery and discovery. *The prudent are enforced to keep silence because it is an evil time : Amos 13. We dare not trust a friend nor put confidence in a guide : we keep the doors of our mouths from them that lie in our bosoms : The son dishonoureth the father ; the daughter riseth up against her mother ; and the daughter in law against her mother in law : Mic. 8. 5, 6. Brother delivereth up brother to death, and the father the child : and the children rise up against their parents, and cause them to be put to death : Mat. 10. 21. Five in one house are divided ; three against two, and two against three ? Luk. 12. 52. The father is divided against the son, and the son against the father : the mother against the daughter, and the daughter against the mother : the mother in law against the daughter in law, and the daughter in law against her mother in law : vers. 53. and a mans foes are those of his own household : Mat. 10. 36. The Lord God of heaven amend these wicked times, and turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he come and smite the earth with yet a greater curse : Mal. 4. 6. Our very tables become snares before us : and that which should have been for our well fare, is become a trap. Psal. 69. 22. A man is made an offender for a word ;*

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Is. 29. 21. and a snare is laid for him that reproveth in the gate. *Fear, and the pit, and the snare are upon us: he that fleeth from the fear, falleth into the pit, and he that getteth up out of the pit, is taken in the snare: the years of our visitation are upon us. The spoiler is come upon every city, and no city escaped: the vallies also perish, and the plains are destroyed: Jer. 48. 8, 43, 44. The Lord doth fann us with a fann in the gates of our land: he doth bereave us of our children: he doth destroy his people because we return not from our ways. Our widows are increased to us above the sand of the seas: and the Spoyler at noon is brought upon us. She that hath born seven, languisheth, she hath given up the ghost: her sun is gone down while it was yet day: and the residue of us are delivered to the sword before our enemies: Chap. 15. 7, 8, 9. O that we would gird our selves with sack cloth, and wallow our selves in ashes: Chap. 6. 26. and make our selves mourning as for an only son, most bitter lamentation; for the spoiler suddenly cometh upon us. The treacherous dealer dealeth treacherously, and the spoiler spoileth: Isa. 21. 2. Yea and the word is given out among us, Cursed be he that keepeth back his sword from blood: Jer. 48. 10. and yet few of us do consider that the Lord God of recompences shall requite: Chap. 51. 56. Wo unto them that desired this day of the Lord. To what end is it for them? Alas, the day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him in the way; or went into the house, and leaned his hand on the wall, and a serpent bit him. Wiling is in all our streets, and we say in all the high ways, Alas, Alas,*

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Alas. We call the husband-man to mourning, and such as are skilful of lamentation to wailing: and in all vineyards is wailing; for the Lord doth pass thorow us. O that now at last we would seriously lay this to our hearts, and seek good and not evil, that we may live, and so the Lord, the God of hosts may be with us! O that we would once hate the evil, and love the good, and establish judgment in the gate! It may be that the Lord of hosts will be gracious unto the remnant of Joseph. But while we remain in our rebellions, we must look to lie down in our miseries, as at this day: *Amos 5. 14, 15, 16, 17, 18, 19.* The dead bodies of the servants of the most high are given to be meat unto the fowls of the heaven: and the flesh of his saints unto the beasts of the earth. Their blood is shed like water round about the Kingdom, and there are none to bury them. We are become a reproach to our neighbours: a scorn and derision to them that are round about us. How long Lord wilt thou be angry? for ever? Shall thy jealousy burn like fire? O remember not against us our former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us O God of our salvation; for the glory of thy name! O deliver us, and purge away our sins, for thy names sake: *Pf. 79. 2, 3, 4, 5, 8, 9.* O let not the rod of the wicked rest upon the lot of the righteous, lest the righteous put forth their hands to iniquity! *Psal. 125. 3.* Oh, how our fears do enforce us to flee to save our lives; *Jer. 48. 6.* and make us like the heath in the wilderness: and we sometimes flee when none pursueth us: *Prov. 28. 1.* When Sodom was destroyed, Lot had a

Zoom to flee unto: Gen. 19. 22. when Jerusalem was laid wast, some of the inhabitants had a Pella to escape unto. O that I now had wings like a dove: for then would I flee away too, and be at rest. Lo, then would I wander afar off, and remain in the wilderness: Ps. 55. 6, 7. for the day of the Lord is great, and very terrible, and who can abide it? Joel 2. 11. He is the true God, he is the living God, and an everlasting King: at his wrath the earth doth tremble, and the nation is not able to abide his indignation: Jer. 10. 10. Ye, what do I talk of fleeing, and wish for the wings of a Dove, that I might flee? Alas, whither could I flee? Can the mountains, or the hills cover me from the all-seeing Lord of hosts? Whither shall I go from his spirit, or whither shall I flee from his presence? If I ascend to heaven, he is there: If I make my bed in hell, behold he is there also. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall his hand lead me, and his right hand shall hold me: If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from him, but the night shineth as the day: the darkness and the light to him are both alike: Psal. 139. 7, 8, 9, 10, 11, 12. What then shall I yet do? Abide his wrath I cannot: endure these troubles, and vexations, and impoverishings and heart-breakings, and soul-bleeding perturbations any longer I cannot; and yet whither to go or flee, to shun and avoid them, I know not. Well, I am yet resolved what I will do. Yes; tis my only way, and do it I must,

must, I will. Since I cannot flee from God, I will flee to God. And yet, I will flee from him, from his wrath, from his anger, from his displeasure: and for all that I will flee to him also, and to none but him: to his mercy, to his promises, to his tender compassions, which never fail. I have displeased him with my sins: but I will displease myself for thus displeasing my kind, my good, my loving God. *I have moved the holy one of Israel to anger by mine iniquities:* But I will be angry with myself for moving him in whom I live, move, and have my being: Act. 17. 28. I will come unto him with tears; methinks mine eyes already begin to water, and I will cry unto him; for he *heareth the cry of the afflicted:* Job. 34. 28. and I will pray unto him; for *he is a God that heareth prayer;* Psal. 65. 2. and I will fight unto him, for he caused a mark to be set upon the fore-heads of those in Jerusalem who did sigh and cry for all the abominations which were done in the midst thereof: Ezek. 9. 4. Oh, who can forbear a shower of tears, that is but the least sensible of the storms of our calamities? Who can choose but have great thoughts of heart, for these divisions of Reuben? Jud. 5. 15. For my part, surely my heart is not all stone: some part of it, at least, is flesh, and therefore it must needs be sensible both of the general sufferances, and of my particular miserable condition. Our Chyrurgeons have a stone composed by art, which they call the *infernal stone*, with which they stupifie and make dead the flesh, where they intend to make an orifice for a fontanel or issue. From my heart should issue a fountain of sorrow

for the cause of my Gods displeasure: and yet I am afraid methinks to have the orifice made. I would be content to grieve, but, methinks I would not have it painful; I would do it at cheap rates. O but I must both grieve, and must be pained too; yea I must be cut to the heart: yet not as were the *high Priest and the Council, when Peter and John told them that they ought to obey God rather than men; whereupon they were cut to the heart, and took counsel to slay them; Act. 5. 29, 33.* nor as they were cut to the heart when they *gnashed with their teeth upon Stephen: Chap. 7. 54.* but I must howsoever be cut, or at least I must be *pricked at the heart, as were Peters converts, when they said unto him and to the rest of the Apostles, Men and brethren what shall we do? Chap. 2. 37.* Oh, but I am afraid that I shall not be sensible enough; for I fear that I have an *infernal stone* lying upon my heart which the devil layeth there purposely, — that I may not be sensible. Well, if thus it be, I shall find it by the working, by the tingling. I am sure that *God now doth a Thing in our Israel; at which both the ears* of every one that heareth it do tingle: *1 Sam. 3. 11.* yea and methinks, not only mine ears tingle, but even my heart also tingleth and trembleth at the same. Well, though that stone be there, yet the incision shall be made, and howsoever I will desire that a pain I may endure: If yet I am not sensible enough when the incision is made, I hope I shall have time enough when the incision is made, I hope I shall have time enough to smart before the *skar* be off. ‘Lord, I desire that I may be sensible of the wounds of
‘this

'this land, and that the blood which is shed in
 'these violent times, may be washed away by
 'the tears of me, and other penitent sinners. Or
 'if blood requireth blood; Lord let the wine and
 'oyle of the best *Samaritan*, let the blood of thy
 'merciful Redeemer, prevail for pardon for the
 'blood which is shed in these unnatural wars, and
 'let it stop the fountain, the current, the issue
 'thereof. If my poor countrey was formerly
 troubled with a plurisie, I am sure that now it
 useth the harsh means of *phlebotomy*; for it is
 let blood in every part; in the head, the arms, the
 leggs, the feet, yea and even in the very heart.
 And yet for all this, are there not some among
 us (upon whose hearts the stupifying infernal
 stone is laid) who are like unto Moab; *who have*
been at ease from their youth, and have settled
their lees, and have not been emptied from vessel to
vessel, nor have gone into captivity; and therefore
their taste remaineth in them, neither is their scent
changed? Jer. 48. 11. Are there not those among
 us, that put far away the evil day, and cause the
 seat of violence to come near? That lie upon beds of
 ivory, and stretch themselves upon their couches, and
 eat the limbs out of the flock, and the calves out of
 the midst of the stall? That chaunt to the sound of the
 viol, and invent to themselves instruments of musick?
 That drink wine in bowles, and anoint themselves with
 the chief ointments but are not grieved for the afflictions
 of *Ioseph*? Amos 6. ver. 3, 4, 5, 6. Jerusalem was
 then surest of her destruction, when she laughed and
 rejoiced in her surfeits and riots, and my compassi-
 onate Jesus at the same time fore-seeing her ruine,
 mourned and wept over her; Luk. 19. 41. Oh

methinks, when I lay my hand upon my heart, when I touch my heart, I find it a stringed instrument, and when I stop upon the frets, the lesson that it playeth is nothing but *Lachryma*. Yet I fear I weep not so much as I should: and I fear too that every one doth not weep so much as I do. I fear there are still those among us, who delight to be *fed with their own flesh*, and to be *drunk with their own blood*, as with sweet wine, Isa. 49. 26. What shall I say of such, or how shall I plead for them? Have these *workers of wickedness no knowledg*, who eat up the people as they eat bread, and call not upon the Lord? Ps. 14. 4. *Lord shall their sword devour for ever?* 2 Sam. 2. 26. Know ye not that it will be bitterness in the latter end? How long shall it be then ere the people be bid return from following their brethren? The Lord hath said by the mouth of his servant David that he will *abhor the bloody and deceitful man*: Ps. 5. 6. yea, he saith that *bloody and deceitful men shall not live out half their days*: Psal. 56. 23. and that he will *scatter the people that delight in war*; Psal. 68. 30. *Deliver us from blood guiltiness*, O God, thou God of our Salvation: Psal. 51. 14. O that my God would make these wars to cease. O that he would break the bows, and cut the spears in sunder, and burn the chariots in the fire! Psal. 46. 9. This I am sure, he and he alone can do. He, and he only is our refuge and strength; and a very present help in trouble: vers. 1. This therefore that he may do, I will imitate the Prophet Daniel; and I will speak, and pray, and confess mine own sins, and the sins of this people; and present my supplication before the Lord my God, Dan. 9. 20. and thus I will say.

The

The first Prayer, wherein is set down

1. Gods Justice in punishing his own people in former times.
2. His Justice also in the present punishing us for our offences.
3. An earnest supplication for our repentance and his forgiveness.

O Righteous father, thou who art *righteous in all thy ways, and holy in all thy works*: Psal. 145. 17. I thine unworthy creature in the very grief of heart, and with a sad and bleeding soul, cannot choose but *sit down and weep*, in the consideration of our poor *Sion* wasted with miseries: Psal. 37. 1, 8. Yet great and grievous though our afflictions are, and the increase and growth which they may yet arise higher unto, is altogether as unknown to us, as when the period and end of them shall be: howsoever I must confess thee to be a righteous God, strong and patient. And seeing all things are naked and open unto thee, with whom we have to do, I cannot choose but acknowledge here, upon my bended knees, before thine all-seeing Majesty, that the sins, oh the grievous, the scandalous, the outrageous sins of this nation have cried for this vengeance, *that thou mayst be justified when thou speakest, and be clear now thou judgest*: Psal. 51. 4. I confess O Lord, out of a sense of mine own transgression

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gressions, and consideration of the crimes of this people, that our transgressions are with us; and as for our iniquities, I desire of thee Lord that we may know them. When thine own dear people of Israel would not be reformed by terrour, and consumption, and the burning ague; by their enemies eating that which they had sowed, and reigning over them, by their fleeing when none did pursue them: by making their heaven iron and their earth as brass: by suffering them to spend their strength in vain, and causing their land not to yield their increase, nor the trees their fruit: by the wild beasts robbing them of their children; by destroying their cattel, and making them few in number, and their high ways desolate: then didst thou threaten them, saying; If ye will walk contrary to me, then I will walk contrary to you, and will punish you yet seven times for your sins. I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when you are gathered together within your cities, I will send the Pestilence among you, and ye shall be delivered into the hand of the enemy: Lev. 26. 16, 17, 18, 19, 22, 23, 24, 25. Again, thou didst also threaten them, saying, If thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments and his statutes: the Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them, and thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away: Deut. 28. 15, 25, 26. Thus when Israel forsook thee their Lord, and served Baalim and Ashtaroth; then thine anger was hot against them, and thou didst deliver them into the hands of spoilers that

that spoiled them ; and didst sell them into the hands of their enemies round about , so that they could not any longer stand before their enemies : Jud. 2. 13, 14 Thus again when they did evil in thy sight , and forget thee their Lord and their God ; and served Baalim and the groves ; then thine anger was hot against Israel , and thou didst sell them into the hands of Chusan-Rishathaim King of Mesopotamia , and they served him eight years. But yet when they cried unto thee , thou didst raise up a deliverer to them who delivered them : Chap. 3. 7, 8, 9. Thus also when they did evil in thy sight , thou didst deliver them into the hands of Midian seven years : Chap. 6. 1. And thus at another time when they did evil again in thy sight and served Baalim and Ash-taroath , and forsook thee , and served thee not : then thine anger was hot against them , and thou didst sell them into the hands of the Philistines and into the hands of the children of Ammon : Chap. 10, 6, 7. Yea and thus when they also did likewise evil in thy sight , thou didst deliver them into the hands of the Philistines forty years : Chap. 13. 4. Lord thou sparedst not thine own dear people when they thus sinned , and provoked thee to wrath through their own inventions ; Psal. 106. 29. how can we the most abominable of all thy creatures , have the least hope of the cessation of thy judgments , who still do multiply and increase our unsufferable abominations ? Neither terroure nor consumption , nor any other of thy corrections formerly sent us , have prevailed with us to search and try our ways , and to turn unto thee our dreadful Lord. Justly therefore dost thou walk contrary unto us , and caulest the sword to avenge the quarrel of thy

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thy covenant. We are smitten before our enemies, yea even such enemies who have been and should have continued our friends: for religion, country, neighbourhood, affinity, and consanguinity, had tied us together with the bonds of love. But now alas we go out one way against them, and flee seven ways before them. We have in many places had those among us who served *Baalim*, and *Ashtaroth*, and the groves: and we have had those too, who although they have professed with *Naaman*, that they would offer neither burnt offerings; nor sacrifice unto other Gods, but only unto thee the true Lord: yet with *Naaman* also, they have bowed in the house of Rimmon: 2 King 5. 17, 18. Justly therefore, O most justly is thine anger hot against us, and we are delivered into the hands of spoilers. Confess we must O God, that we are a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: we have forsaken thee our Lord we have provoked thee the Holy-one to anger, we have gone away backward. The whole head is sick and the whole heart faint: from the sole of the foot even to the head there is no soundness, but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with oynment: Is. 1. 4, 5, 6. We have indeed with our tongues called thee our father and our master; and yet thou may'st justly question us as thou didst the *Israelites* by the mouth of thy holy Prophet, *If I be a father, where is mine honour? And if I be a master, where is my fear?* Mal. 1. 6. Ah Lord, we must confess that we are all as an unclean thing, and all our righteousnesses are as filthy raggs; we all do fade as a leaf,

leaf, and our iniquities as the wind do take us away. There is none among us that calleth upon thy name as he ought to do; that stirreth up himself to rake hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities. But now, O Lord, thou art our father: we are the clay, and thou our potter, and we all are the work of thine hand. Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see I beseech thee, we are all thy people: *Is.* 64. 6, 7, 8, 9.

True it is, O eternal Purity, that thou didst threaten by thy Prophet, that the drunkards of Ephraim should be trodden under feet: *Isa.* 28. 3. and by thy servant Solomon thou hast warned us, saying, Be not amongst wine bibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowziness shall cloath them with rags: *Prov.* 23. 20, 21. And yet, as if thy words were not true, or thy judgments not to be feared and trembled at, there is among us a root that beareth gall and wormwood, to add drunkenness to thirst: *Deut.* 29. 18. We have Uriah's made drunk: *2 Sam.* 11. 9. and we have Elah's, and Nabals, drinking themselves drunk; *1 King.* 16. 9. and making Kingly feasts, where the end of their mirth is drunkenness: *1 Sam.* 25. 36. Seeing therefore there is this guilt among us, how can we expect other but that thou shouldest tread down the people in thine anger, and make them drink in thy fury, and bring down our strength to the earth? *Is.* 63. 6. It was thy judgment upon Moab, that he should be made drunken and should wallow in his vomit, and be in derision: *Jer.* 48. 26. We O Lord, are now
made

made drunk with the cup of thy fury, and drink the dregs of the cup of trembling, and wring them out: and that because of the cups of drunkenness and madness which have over-flowed in our land: Is. 51. 17. But O heavenly father correct us but with judgment, and not in thine anger, lest thou bring us to nothing: Jer. 10. 24. Make every one of us of this nation Take heed lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day, the day of judgment, come upon us unawares: Luke 21. 34.

By King Solomon, O thou glorious Essence, thou hast told us that *pride goeth before destruction, and an haughty spirit before a fall: Prov. 16. 18.* and the Apost'e telleth us, that *thou resistest the proud, but givest grace to the humble: Jam. 4. 6.* and the Prophet telleth that *pride was one of the iniquities of Sodom, as well as fulness of bread and abundance of idleness: Ezek. 16. 49.* Yet, O Lord God Almighty, in our pride we have neither remembred the destruction, nor the threatned fall, nor thy resisting us; nor Sodom's ruin. Lord forgive this iniquity amongst us, and give us now such humble hearts, that we may no more *set our horns on high, nor speak with stiff necks: for why? Thou O God art the judge: thou puttest down one, and settest up another: Psal. 75. 6, 8.*

We are taught, O thou just God of truth, that *a false ballance is abomination unto thee; but a just weight is thy delight: Prov. 11. 1.* and we know that thou didst question by thy Prophet, saying, *Shall I count them pure with the wicked ballances,*
and

and with the bag of deceitful weights? Are there not in *Jerusalem* and *Samaria* the treasures of wickedness in the house of the wicked, and the skant measure which is abominable? *Mic. 6. 10, 11.* Yea and we know that thou dost strictly forbid, saying, Thou shalt not have in thine house divers measures, a great and a small: thou shalt not have in thy bag divers weights, a great and a small: but thou shalt have a perfect and just weight; a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee; *Deut. 25. 13, 14, 15.* And yet for all this, the same complaint may be made against many of us, which was against *Judah*, we are given to covetousness, and we deal falsely: *Jer. 6. 13.* Justly therefore, O most righteous Judge, thou mayst question us as thou didst the Jews, and say, *Will ye steal, murder, commit adultery, and swear falsely; and come and stand before me in my house which is called by my name, and say, we are delivered to do all these abominations?* Chap. 7. 9, 10.

O thou that art the eader of the oppressed, thou God of compassionate bowels, to thee are also known both the deceiver and the oppressor walking hand in hand among us. Surely thou hast seen it, for thou beholdest ungodliness and wrong: *Pf. 10. 15.* therefore thou callest, saying, Hear this O ye that swallow up the needy, even to make the poor of the land to fail; saying, when will the Sabbath be gone, that we may set forth wheat, making the Ephah small, and the Shekel great, and falsifying the ballance by deceit? that we may buy the poor for silver, and the needy for a pair of shoes.

Yea,

Yea, O thou that makest inquisition for blood, and forgettest not the complaint of the poor, to thee we must confess that with the deceitful is joyned also among us even the bloody murderer; although we are well assured that the *blood-thirsty and deceitful man shall not live out half their days*: Psal. 55. 25.

Yea Lord, thou God of Justice, thou mayest also complain of us as thou didst of the *Jews*, and say that few or none among us calleth for justice or pleadeth for truth: we trust in vanity, and speak lies; we conceive mischief, and bring forth iniquity: Is. 59. 4. By swearing, and lying, and killing, and stealing, and committing adultery, the people break out, and blood toucheth blood! therefore doth our land mourn, and every one that dwelleth therein doth languish: Hos. 4. 2, 3. Thus, O thus wickedly, thus contemptuously, thus outrageously, yea and many more and worse though closer ways have we sinned, O Lord: do thou unto us whatsoever in thy mercy seemeth good unto thee: Judg. 10. 15. For these, and for all other our private and publick, our secret, and our open, our particular and our general crimes, I beseech thee, O father of mercies, to grant that I, and all the people of the land may go weeping, as once did the children of Israel and of Judah. Lord be reconciled unto us in the blood of that Lamb of thine who taketh away the sins of the world. Cause us all now in this time of our visitation to learn, and ask the way to Sion, with our faces thitherward, vers. 5. saying, Come and let us joyn our selves unto the Lord in a perpetual covenant that shall not be broken: O Lord
God

God forgive us I beseech thee; Shall Jacob arise?
For he is small: Amos 7.2. O Lord hear O Lord
forgive, O Lord hearken and do it: Dan.9.19.
so shall we be sure that thou wilt do great things.
Amos 2.21. Cause us once again to eat in plenty, and
be satisfied, and praise thy name: O Lord our God,
when thou hast dealt thus wonderfully with us;
and we shall never be ashamed: Joel 2. 21, 26.
O let thy thoughts be thoughts of peace towards us,
and not of evil: Jer. 29. 11. We should, O
my God, we should have loved one another as bre-
thren, and should have been pitiful and courteous;
1 Pet. 3. 8. but to our shame I must acknowledg
with a sad and a broken heart, that we have
been more ready to bite and devour one another;
and therefore now are we justly consumed one of a-
nother: Gal. 5. 15. It is more just with thee,
O thou sin-revenging God, thus to visit our of-
fences with the rod, and our sins with scourges: Pl.
89. 32. Unnatural have been our crimes, and
therefore unnatural are likewise our punishments:
for our swords do go thorow our own hearts; Psal.
37. 15. and we our selves are become the de-
stroyers of our selves. O eternal mercy! O e-
ternal goodness, be thou graciously pleased, I
beseech thee to give us a true sight, sense, and
feeling of these and all other our failings and
back-slidings; give us hearty remorse, contri-
tion, and sorrow for them all; together with a
stedfast resolution of new obedience: yea and
so strengthen us in these our pious resolutions,
and so enable us to the performance of the same;
yea so satisfy us throughout, that our whole spi-
rits

rits, and souls, and bodies may be kept blameless unto the coming of our Lord and Saviour Jesus Christ. Thou hast threatned that, *If a man will not turn, thou wilt whet thy sword*: and this long time thou hast bent thy bow: thou hast prepared for us, and brought among us the instruments of death, and hast ordained thine arrows against thy persecutors: Psal. 7. 13, 14. Yet Lord thou art yesterday and to day, and the same for ever. The same father of mercies, and God of all consolation. Remember therefore, I beseech thee, how gracious thou wert to the people of Judah, to whom thou sentest thy Prophet to speak, *If so be they would hearken, and turn every man from his evil way, that thou mightest repent thee of the evil which thou didst purpose to do unto them because of the evil of their doings*: Jer. 26. 3. O Lord do thou rent our hearts in thy mercy; and make us turn from our evil wayes, that thou mayst repent thee of the evil of our punishments. Make us turn unto thee *with all our hearts, with fasting, and with weeping, and with mourning*: Joel. 2. 12. and then turn thou from thy fierce wrath, and repent of this evil against thy people: Ex. 32. 12. Turn thine hand upon us, and purely purge away our dross, and take away all our tinn: Is. 1. 26. *Restore our Judges as at the first; and our counsellors as at the beginning*: and call our land the land of righteousness, the faithful land. Let our Zion be redeemed with judgment, and our converts with righteousness. Shew some good token upon us for good, that they which hate us may see it and be ashamed, because thou Lord helpest and comfortest us:

Psal.

Psal. 86. 17. Hear, O my God, in the bowels of thy compassions : clothe and bind up our wounds : for his sake who was wounded for our transgressions ; pardon us for his sake who is our onely reconciliation : and let the cries which our sins have sent up to heaven for vengeance, be ceased, and quieted by the blessed pleading of our only Mediator between thee and us, even the beloved Son of thy bosome, Jesus Christ our only Lord and Saviour. *Amen.*

The Second Prayer, consisting of

- 1 *A doleful complaint of our grievous calamities.*
- 2 *An humble desire of the remission of our sins.*
- 3 *A fervent supplication for righteousness and peace.*

Great and glorious Lord God, who art the Lord of hosts, and God of the armies of Israel ; 1 Sam. 17. 4. O thou who hast stiled thy self a man of war, whose name is the Lord ; Ex. 15. 3. Look down, I beseech thee, upon the distressed anguish and consuming sorrows of this thy people in our land of blood. Thou seest Lord, thou seest the afflictions of *Joseph* ; the calamities of thy people, how our blood is shed like water on every side of our Kingdom, how our bones lie scattered before the pit, like as when one breaketh and heweth wood upon the earth. How long
Lord

Lord, how long, just and holy, shall the prayers, and the tears, and the cries, and the supplications of thy saints and servants ascend up unto heaven, and yet thou seem unto us *as a deaf man which heareth not, and as a man which is dumb, that openeth not his mouth?* Pſal. 38. 13. Is there *no balme in Gilead?* Is there *no physitian there?* Why then is not the health of the daughter of thy people recovered? O be hope of Israel, the saviour thereof in the time of trouble, why shouldst thou be as a stranger in our land, and as a way-faring man, that turneth aside to tarry but a night? Thou hast moved our land, and divided it: O heal the sores thereof for it shaketh. O let the sorrowful sighing of the prisoners come before thee: according to the multitude of thy mercies preserve thou those that are appointed to death: Arise O Lord, from thy resting place, thou and the ark of thy strength. Arise, and have mercy upon our Sion; for it is time that thou have mercy upon her, yea the time is come: for why? Thy servants think upon her stones, and it grieveth us to see how she lieth down in the dust. O now at last be thou favourable and gracious to our Sion, and build thou the walls of our Jerusalem. Send peace within our walls, and plentifulness within our palaces. For our brethrens and companions sake I wish this prosperity: yea because of the many houses of the faithful who put their trust in thee our Lord and our God, I pray for this good. Thou, O Lord, hast surely seen the afflictions of this thy people, and hast heard our cries by reason of the sword; for thou knowest our sorrows. O come thou down to deliver us, as once thou didst the people of Israel from the hand

hand of the Egyptians: Ex. 3. 7, 8. Thou seest how the sword is drawn in an unnatural manner; brother against brother, neighbour against neighbour, house against house, father against son, and son against father; all having weapons of war which are like to destroy the nation, and all cloathing themselves in garments rolled in blood. If. 9. 5. Thou seest how many amongst us thirst for blood, and how whole rivers thereof run in our fields, and in our streets, and yet it is not in the power or policy of man to stop the current. It is now, O Lord, with us as it was once with idolatrous Israel, when Moses commanded them, saying, *Put every man his sword by his side, and go in and out, and slay every man his brother, and every man his companion, and every man his neighbour: Ex. 32. 27. Thy holy temples are defiled, and without thy preventing mercy, our Jerusalem may be made an heap of stones: Psal. Herefie and Schism oppose the clear light of thy glorious Gospel: and like the children of Edom in the day of Jerusalem, they say even of truth it self, down with it, down with it, even to the ground: Psal 137. 7. Many of our cities and towns do now sit solitary, that were full of people; and are become as widows: Lam. 1. 1. The children and sucklings swoon in our streets, the widows make their lamentations over the gasping bodies of their wounded husbands: the young ones cry for bread, but some of them find neither fathers to give it them nor mothers to compassionate them: Chap. 11. 2. The high ways lie waste; the way-faring man ceaseth, If. 33. 8. the line of confusion is stretched out upon the land, and the stones*

of emptinesse. *Thorns* come up in our *pallaces*; *net-
tles* and *branches* in our *streets*, and *houses* are be-
come *habitations* of *dragons*, and *courts* for *owles*:
Chap. 34. 11, 13. Some wicked ones amongst
us that are hungry, fret themselves, and curse
our King and our God, and look upward: Chap.
8. 21. The law is no more, the Prophets also
find no vision from thee the Lord. The elders
sit upon the ground, and keep silence: they
have cast up *dust* upon their heads; they have
girded themselves with sack-cloth: the virgins
hang down their heads to the ground: Lam. 2.
9, 10. Is it not now as it was in the days of old,
when men cloathed in soft raiment, and they
which were gorgeously apparelled, and lived
delicately, vvere in Kings courts: Luk. 7. 25.
Our country is desolate, our cities are burnt vvith
fire, and our land is desolate as overthrovvn by
strangers: Is. 1. 7. Remember, O Lord, what
is come upon thy people, consider and hehold
our reproach. Some of our inheritances are
turned to strangers, and our houses to aliens.
Many among us are orphans and fatherless; and
many that were wives are become vvidovvs.
Many do get their bread vvith the peril of their
lives, because of the svword that maketh our
land a vvilderness; Lam. 5. 1, 2, 3. O Lord, do
thou consider our complaint, for we are brought very
low; Psal. 142. 6. 7. Thou, O Lord, art our hope,
and our portion, in the multitude of sorrovvs,
vvhich we have in our hearts, let thy comforts,
O my God, refresh our souls: Psal. 94. 19. Hear
O Lord, and have mercy upon us; Lord be
thou our helper; O thou that hearest
prayer,

thou that *hearest the poor*, and *despise not the prisoners*; Psal. 69. 34. *cause thou us to fast*, and *pray, and read, and weep, and repent as thou requirest*; that *our light may break forth as the morning*, and *our health may spring forth speedily*: Isa. 58. 8. So our righteousness shall go forth before us, and the glory of thee our Lord shall be our reward. Oh how doleful is this voice which is heard in our Rama; this lamentation, and weeping; and great mourning: Rachel weeping for her Children, and will not be comforted, because they are not! Mat. 2. 18. Almighty God, everlasting father, prince of peace, Isa. 9. 6. Thou who didst comfort thy disciples that in thee they might have peace, because in the world they should have tribulation: Jo. 16. 33. be pleased, I beseech thee, in mercy to send thy Dove with the olive leaf of peace into this our distressed Kingdom: Gen. 8. 11. When thy servant Solomon dedicated his temple to thy holy worship, he prayed unto thee, and said, *When thy people Israel shall be smitten down before the enemy*, because they have sinned against thee; and confess thy name, and pray, and make supplication unto thee: Then hear thou in heaven, and forgive the sin of thy people Israel; and bring them again to the land which thou gavest to their fathers; 1 King. 8. 33, 34. Heavenly father we are smitten down before our enemies, and that because we have sinned against thee: but by thy grace we turn again to thee and confess thy name, and pray, and make our supplications to thee in thy temples: Hear thou us in heaven, and forgive the sins of thy distressed and back-sliding Israel, and compose our grievous divisions and distractions. "Merciful father,

" bow down thine ear to me the worst of all this
 " thine *Israel*, who in the name of our whole Na-
 " tion do here beseech thee to be pacified with this
 " broken Kingdom, smitten down with its own
 " bloody and sharpest sword. Make us all to
 " turn again unto thee; and pray, and make our
 " supplications unto thee more frequently, and
 " more fervently than formerly we have done;
 " that thou mayst hear us, and heal our land. O
 " thou sword of the Lord, how long will it be ere thou
 " be quiet? Put up thyself into thy scabbard. rest, and
 " be still; Jer. 47. 6. O God of peace, O Prince of
 " peace, thou and thou only it is who makest Wars
 " to cease in all the world, when so thou pleasest:
 " who breakest the bow, and curtest the spear in sun-
 " der, and burnest the chariots in the fire: Psal. 46. 9.
 " O give thou unto us thy wounded people such
 " rest on every side, that we may have neither adver-
 " sary, nor evil occurrent: 1 King. 5. 4. Do thou,
 " O Lord our God, be with us as thou wert with our
 " fathers: do not leave us, nor forsake us: 1 King. 8.
 " 57. Make us incline our hearts to thee, and walk in
 " thy ways, and keep thy commandments, and thy sta-
 " tutes, and thy judgments which thou commandedst
 " our fathers: vers. 58. Thou O God, art the God
 " of peace; Rom. 15. 33. thou O Christ, art the
 " Prince of peace; thou O heavenly and blessed Spi-
 " rit, art the Dove of peace: O thou united Trinity
 " give peace in this our land, that we may lie down,
 " none may make us afraid. O let not the sword
 " *Flow* through our land; but do thou walk
 " in our God; and let us be thy people,
 " ve peace in our time O Lord:
 " ish; yea and abundance of peace,

so long as the moon endureth. Give the King thy judgments, O God; and thy righteousness unto the Kings Sons. Let the mountains bring forth peace; and the little hills righteousness unto thy people. Psal. 72. 7, 1, 3. "O King of Kings, and Lord of Lords, "do thou in mercy direct and continue our Sovereign Lord the King in the truth and purity "of our religion, without inclining either to the "right hand, or to the left. Make him always "a Royal protector, a Zealous professor, and a "constant practiser of the same. Bless him, O "thou God of blessings, in his Royal Person; "bless him in his Consort, bless him in his Issue, "bless him in his Councillors, and bless him in "all his People, even from Dan to Beersheba. Be propitious, O thou wonderful Counciller, in an especial and peculiar manner unto the heads and members of our high and most honourable Parliament. Do thou knit and unite them, do thou guide and direct them in all their counsels and consultations, that they may unanimously and jointly conclude upon such wholesome laws, as may tend to the suppression of wickedness and vice, and the maintainance of thy true religion and vertue; rooting up all atheisme and profaneness, all heresie and superstition, all schisme and faction; that both church and common wealth may be religiously and firmly knitted and tied together in the unity of the spirit, by the bond of peace. Let thy truth, O God of truth, flourish out of the earth; and righteousness look down from heaven. Do thou Lord shew thy loving kindness unto thy people; and let our land give its increase: Ps. 85. 11, 12. Let thy people dwell in peaceable habi-

tations, and in sure dwellings; and in quiet resting places: Isa. 32. 18. Cause thou us to beat our swords into plow-shares, and our spears into pruning-hooks; Isa. 2. 4. and suffer us not to learn such civil Wars any more. Let righteousness be the girdle of our loyns, and faithfulness the girdle of our reins. Let the wolf also dwell with the lamb, and the leopard lie down with the kid, and the calf, and the young lion, and the farling together; and let a little child lead them. Let a sucking child play on the hole of the aspe; and a weaned child put his hand on the cockatrice denne; Isa. 11. 5, 6, 8. Break thou the bowe, and the sword, and the battel out of the earth; and make us to lie down safely. Betroth us unto thee for ever in righteousness, and in judgment, and in loving kindness, and in mercies: Hos. 2. 18. 19. O let us sit down every one under our vines, and under our fig-trees; and let there be none to make us afraid; Mic. 4. 4. Glory be to thee, O God in the highest, and on earth peace; and good will towards men: Luk. 2. 14. Suffer not O eternal peace, the hearts of us to be troubled, neither let us be afraid, Jo. 14. 27. Peace be both to us, and peace be to our houses, and peace be to all that we have; 1 Sam. 25. 6. And that in and through him who is the Lord of peace. 2 Thes. 3. 16. Justifie us all by faith; that we may have peace with thee our God, through our Lord Jesus Christ: Rom. 5. 1. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us: Eph. 2. 14. The peace of thee our God, which passeth all understanding, keep all our hearts and minds through Jesus Christ our only Lord and Saviour. Amen. Phil. 4. 7.

The third Prayer; wherein the Lord is humbly implored that our loody Battels may be turned into a spiritual Warfare.

O Eternal and blessed Redeemer, thou who camest not to send peace on earth, but the sword; and to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law; and to cause that a man's foes should be those of his own household: Mat. 10. 34, 35, 36. Behold in mercy, I most humbly beseech thee, this Sick and Wounded land, wherein those words of my Redeemer according to the letter are most strictly made good. O my God, my only stay and comfort, my only refuge and tower of defence, be pleased I beseech thee, to turn the letter into the spirit, that what is verified in the first sense, may be made true only in the last. When Knowledg and Life grew upon Trees, Innocent Adam was neither dull of apprehension, nor fearful of death: Gen. 2. 9. But since his Fall we find to our griefs that we neither understand thy word of truth so fully as we should; nor are we freed from the hourly fears of death and destruction. But for as much as thou, O my God hast been a teacher of peace and righteousness unto thy people, and that these Civil and bloody Wars are no other then a judgment sent from thee upon the heads of us for our crimson iniquities: do thou reach us all, I humbly pray thee, that we ought not to War after the flesh, though we walk in the flesh.

flesh, 2 Cor. 10. 3. Thine Apostle tell's us the
 the weapons of our warfare ought not to be carnal,
 but spiritual, mighty through thee to the pulling down
 of strong holds: vers. 4. casting down imaginations,
 and every high thing that exalted it self against the
 knowledg of thee our God; and bringing into capti-
 vity every thought to the obedience of Christ: vers. 5.
 O Lord our God, do thou make us all as strangers
 and pilgrims, to obtain from fleshly lusts which war
 against the soul; 1 Per 2. 11. that thus we may war
 a good warfare: 1 Tim. 1. 18. To this purpose
 reach us, I pray thee to fight the good fight of faith:
 1 Tim. 6. 12. And that we may be the better fit-
 ted for it, make us to put on the whole Armor of thee
 our God, that we may be able to stand against the
 wiles of the Devil. Do thou enable us to stand,
 having our loins girt about with truth, and having
 on the brest-plate of righteousness; and our feet shod
 with the preparation of the gospel of peace. Above
 all things make us take the shield of faith, wherewith
 we shall be able to quench all the fiery darts of the
 wicked; and the helmet of salvation and the sword of
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 6. 11, 14, 15. 16, 17. Arm us O father, with the
 Armor of light; Rom. 13. 12. and with the Armor
 of righteousness on the right hand, and on the left:
 2 Cor. 6. 7. And then shall we learn to endure hard-
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 Make our Captains such as was the righteous
 Centurion in the gospel; Mat. 8. 9. Or like devout
 Cornelius, a centurion of the Italian band: even de-
 vout men, fearing thee our God, with all their house-
 holds; giving much Alms to the people; and praying
 to thee always, Acts 10. 1, 2. Teach our inferior
 souldiers

souldiers to know that it is their duty to do violence to no man, neither to accuse any falsely, and to be contented with their wages, Luk. 3. 14. Let them know and consider that the night is far spent: make them therefore to cast off the works of darkness, and to put on the armor of light. Cause thou us all to walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but putting on thee our Lord Jesus Christ; and making no provision for the flesh to fulfill the lusts thereof: Rom. 13. 12, 13, 14. So shall we fight a good fight, and finish our courses, and keep the faith: 2 Tim. 4. 7. Assuring our selves with thine holy Apostle, that henceforth is laid up for us a crown of righteousness, which thou Lord the righteous judg shalt give us at that day; and not to us only but unto all them also which love thine appearing: vers. 8. Now thou God of peace who broughtest again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant; Make us perfect in every good work to do thy will, working in us that which is well pleasing in thy sight, through Jesus Christ, to whom be glory for ever and ever. Amen. Heb. 13. 20, 21.

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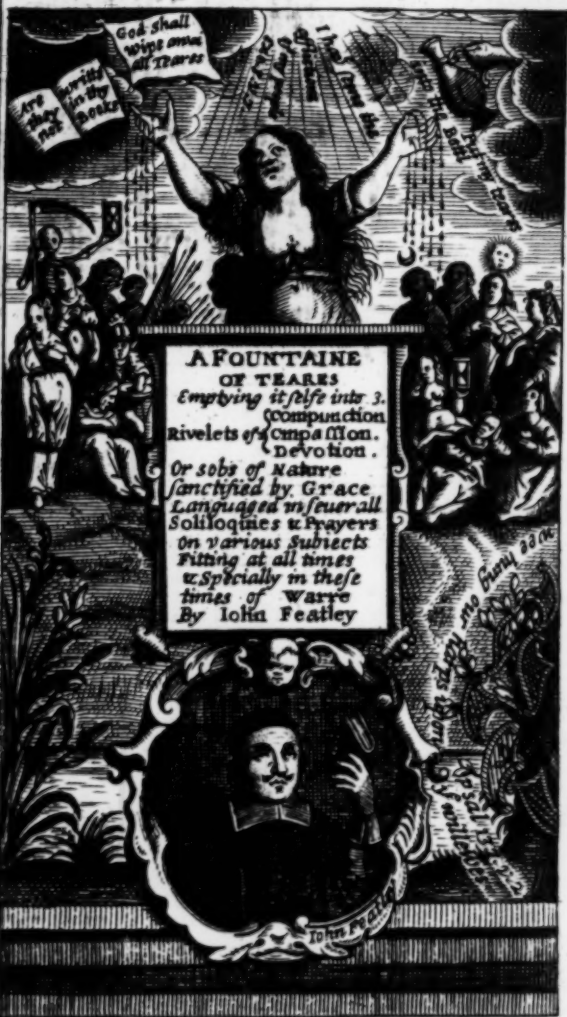
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**A FOUNTAINE
OF TEARES**
*Emptying it selfe into 3.
Compunction
Rivelets of Compassion.
Devotion.
Or sobs of Nature
sanctified by Grace
Languaged in severall
Soliloquies & Prayers
On various Subjects
Fitting at all times
& specially in these
times of Warre
By Iohn Featley*

A
FOUNTAIN
OF
TEARS

Emptying it self into Three
RIVOLETS, *Viz.* of

1. Compunction.
2. Compassion.
3. Devotion.

OR

Sobs of Nature sanctified by Grace,
Languaged in several Soliloquies, and
Prayers upon various Subjects, for the benefit
of all that are in Affliction; and particularly
for these present Times.

By John Featley the least of the Apostles, and late
Chaplain to His Majesty CHARLES II.

J E R. IX. 1.

*O that mine head were waters, and mine eyes a
Fountains of Tears, that I might weep day and
night for the slain of the daughters of my people.*

LONDON, Printed for Obadiah Elagrave at the
Bear in St. Pauls Church yard, and Richard Northcot
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Mariner and Anchor on Fish-street hill. 1683.

FOUNTAIN

OF

THE

And to the

Right

TO THE
ROYAL MAJESTY
Of Our
DREAD SOVERAIGN
CHARLES

By the Grace of God KING of
GREAT BRITTAIN,
FRANCE and IRELAND, &c.

And to the
Right Honourable the
LORDS and COMMONS
Assembled in
PARLIAMENT,

*The unworthy Author humbly
dedicateth these his weak
Endeavours.*

had indignation at the Act, and therefore said, *To what purpose is this waste? Yea he reprov'd them, and said unto them, Why trouble ye the woman? For she hath wrought a good work upon me: For in that she hath poured this ointment on my body, she did it for my burial: Mat. 26. 8, 10, 12. She hath done what she could: she is come afore-hand to anoint my body to the burying: Mar. 14. 8. Here, I find, was ointment to embalm him; and here were also tears at his funeral: and yet so far was Christ from blaming her for her tears, that he not only decreed the publishing this act through the world where the gospel should be preached; and that for a memorial of her: Mat. 26. 13. but he likewise upbraided Simon with the tears of the sinner, and said unto him, I entered into thine house, and thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head, &c. Wherefore her sins which are many, are forgiven; for she loved much: Luk. 7. 44, 47. Weep then I may upon this sad occasion: yea and weep may my friends too. Tears are as proper at a Funeral, as smiles at a Wedding. We have two Marriages; the first whereof is to living dust the last to the cold and silent Earth. At the former we rejoyce, for it was an institution of God before man had sinned: Gen. 2. 24. at the latter we weep; for it is the effect of sin. We cloath our selves in delightful colours when we celebrate the former: but our blacks at the latter are our wedding garments. The Rosemary is served about at each: the Gloves and the Favours attend at each: the Wine, and the other accustomed entertainments are*

are given at each: we go to the Church for the consummation of each: only here is the difference, that at the one we rejoyce, but at the other we mourn. Every Guest that is willing to comply with the present occasion, must as well be sad at this, as be merry at the other. Weep we may, and weep we must; especially my self who have lost my self. But yet let me take heed that I offend not in my tears, lest that which is my duty be turned into a crime. I must especially take heed that I err not in the cause of these laments: for if I grieve at the happinels of him that is departed, I discover an envy rather then affection. If I grieve for the loss which my self sustaineth, I must take heed that I wrong not my confidence in God. I may not offend in the number of my tears; for if I weep too much, I may forfeit my hope; or at least I may occasion those that behold me to think that I doubt of the salvation of the dead. Weep I may, and weep I must: but for fear lest I offend in these my tears, in my earnest prayers I will begg that they may be sanctified. To my God will I go for his direction and assistance: and in this storm of my Tears I will shelter my self under his protection, and humbly will I tender my petitions, and say.

The Prayer.

O Almighty and ever-living Lord God, thou who knowest whereof we are made, and who remembrest that we are but dust: Psal. 103. 14. give me grace (I beseech thee) to be thankful unto thee for all thy mercies: more particularly both for thy deliverance of my husband from the miseries of this life; and for affording me the means in peace to bring him to his longest home. Lord so arm me with patience in this time of *affliction*, that I may not offend thee in my want, or excess of mourning. *Dust we are, and to dust we shall return*: Gen. 3. 19. From the *Earth* we came, and to the *Earth* we must go. This way which thy servant must now be disposed of, is the way wherein thou wilt one day lead me also to my rest. O prepare me for the time of my *great account*; that so when my *dust shall return to the earth as it was, my spirit may return unto thee who didst give it*: Eccl. 12. 7. Let his spectacle of Mortality live in my Memory, that so when I consider that the time will come that as *naked as I came out of my mothers womb, so naked shall I return thither again*; Job. 1. 21. I may wholly endeavour, and seek to be cloathed with the *Righteousness* of thy Son: Rom. 6. 4. With him thou hast been graciously pleased that by *Baptism* I should be buried into death: grant also, good God that like as he was raised up from the

the dead by the glory of thee the eternal Father, & even so I also may walk in newness of life; Rom. 6.4. Make me ever think upon death which will seize on me, judgment which will examine me; and hell which would devour me; that Heaven may receive me. Let this lifeless carcase put me in mind of the malice of sin which is the cause of death; and of that sentence which immediately followeth this death. Thou seest, O Lord, how unwilling I am to part from this frozen and earthy lump. Thou knowest how deep the departure of my joy doth pierce and wound mine afflicted heart. O be thou my comforter in this greatest sorrow, that seeing now I see that all things do certainly come to an end, Psal. 119. 96. I may wholly endeavour to please thee alone who shalt never have end. O thou who cloathest the heavens with blackness, Is. 50. 3. and hast clothed me at this time, who am but earth and ashes, with these mourning weeds; grant that by these I may be instructed to shun the frail and fading vanities of the Earth; and strive for that Kingdom which shall endure for ever. Be pleased to speak peace to my troubled mind; that so though nature hath power to enforce me to weep, yet grace may prevail to moderate my mourning. O thou who diddest once rebuke the red sea that thy servants might pass through them as on drie land; Psal. 106. 9. thou who hast set a bound to the seas that they may not pass over, nor turn again to cover the earth; Psal. 104. 9. be pleased so to rebuke the waters of mine affliction, and put such a bound to these my tears, that they may not drown this earth of my feeble body.

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dy : but may give place to *confidence* and comfort in thy mercy. *Jordan* did yield to thy command, and *was driven back!* Ps. 114. 3. so drive thou back the flood of my *tears*, that they swell not above the banks of moderation and hope. Let the grave of the deceased put me in mind of the tomb of my blessed *Redeemer*; that so when I am bowed down with sorrow at the burial of this earth, I may be raised with joy for the benefits of the *Resurrection* of my Saviour Christ. He hath plucked out the *sting* which *sin* had formerly given unto death : O let me ever be *thankful* unto thee my God, who givest us victory through *Jesus Christ* : 1 Cor. 15. 56, 57. Give me an assured belief of the *general resurrection*, that when I grieve at the placing of this flesh in the grave, I may rejoyce in the certainty of his rising again. Though the troubles of my heart be now enlarged; yet bring thou me out of all my fears; Ps. 25. 17. In the midst of the sorrows which I have in my heart, let thy comforts, O God, refresh my soul : Psal. 94. 19. Lord make me die to *sin*, and live by grace, that when I shall put off this *tabernacle of flesh*, I may dwell with thee in those eternal mansions of perfect happiness, through *Jesus Christ* my Lord, and onely Saviour. Amen.

21. The Twentieth first Subject.

Tears of a Woman in the state of Widow-hood.

The Soliloquy.

The Ejaculation.

Psal. 5. 1, 2.

*Give eare to my words, O Lord; consider my meditation.**Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.*

BEcause Jerusalem had forsaken the Lord, and was gone backward, Therefore (said my God) their widows are increased to me above the sand of the seas: Jer. 15. 6, 8. He who was weary of repenting, was not weary of destroying: and yet the judgments which fell upon the Jews were easier to the stronger, then to the weaker Sex. The Males had a period set to their earthly troubles, when the Sword devoured them: but the poor Females were left alive, destitute both of the comfort and society of their Husbands. Death is a judgment mixed often with mercy, because it finisheth our earthly sufferances: whereas a life that is lead in continued sorrows is so much the more burdensome, because not quickly ended. Those Widows of the Jews were

est a live, and therein they were more punished than their destroyed *Husbands*. Groans and sighs had flown from the slain at the hour of their departure; but their dead *Trunks* were as insensible of grief or melancholy, as the Earth which inclosed them. Yet the distressed *Widows* were left to lament; and their punishment herein was greater than their *Husbands*, even because their torments survived the *slain*. That time was doubtless a time of horror, when the women would willingly have slept by their *husbands* in their *Beds of Earth*, and would have accounted it mercy to meet with a *murderer*; but yet were denied the hope of their *destruction*. The Psalmist saith that the wicked *slay the widow*: but in *Jerusalem* as it seemeth, the judgment was so great, that though the *widows* on their knees would have begg'd to be *slain*; yet either not *men enough* were left for their purpose, or the men that were left were not wicked enough to satisfy their desires. O what miseries do fall upon us that are *Widows*, who are left to the world to complain of our losses; and yet in our complaints we are so far from obtaining what we desire, that we cannot obtain so much as to *die*! Our estate is despised amongst the Sons of men, unless either our riches, or beauty, or some other by and sinister respect can purchase us a *Comforter*. The *Widows* that are poor are commonly neglected; and those that are rich, are but valued for their wealth. We are exposed to the *slander* of every *tongue*; to the *scorn* and *derision* of every *Enemy*; and to the cruelty and tyranny of every *oppressor*. The wicked who

evil intreateth the barren that beareth not, doth no good to the widow also; Job 24 21. We are mocked by the Wives, neglected by our neighbours, cozened by our Visitants, and even in this our time of greatest need our pretended friends are not willing to counsel us. So great, so weighty, so grievous are our afflictions, that we not only are bereft of our joys among men; but also we seem to be forsaken even of God. Else why should we be ranked with the prophane and the harlots? Why should the high priest be forbidden by God himself, saying, *A widow or a divorced woman, or prophane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife: Lev. 21. 14.* Thus are we subject to the contempt of men; and may seem to be abhorred likewise of our Maker. Our solitary lives are full of cares, and various perturbations. If we have riches, we are apt to be deluded by false, though professed lovers. If we are poor, we are neglected by those from whom we expect relief; and our friends are commonly as dead unto us as are our husbands. If we have Children, they are apt to flight, or disobey us, through the absence of him whom they more did fear. If we have none, as our trouble is the less so our hopes of relief are likewise the less: for whereas the cries of the fatherless may prevail with the charitable, the want of those orphans makes every one neglect us. O what calamities and miseries attend us Women! We are weak and simple by the condition of our Sex: and yet when we have husbands to instruct and assist us, we can have no assurance of the continuance of their lives. We are exposed to sorrows at every turn.

turn. In sorrows we conceive, in sorrows we travail, in sorrows we nurse our tender Infants, and are made but as servants to them in their minorities: and yet, as if all these vexations were too few for our deserts; we are tortured and wracked with the death of our *husbands*. If we weep, we are frequently rather scorned than pittied, because it is imagined that we have tears at command. If we talk, we are apt to be censured either guilty of levity, boldness, or simplicity. The joy we received in the society of our *husbands* is seconded with contempt when once they are dead; as if it were a sin in us to suffer them to die, whereas we would willingly have laid down our lives to have preserved theirs. That little wisdom or discretion, which we have learned of our *husbands*, is stiled cunning, when once they are dead. Thus even our virtues are subject to reproach; and our *persons* and conditions to the obloquy of the world.

But is this all the comfort allotted us in our misery? Hath God forgotten us? Should the world thus disdain us? Assuredly our great afflictions, and our loud complaints must needs be entertained in the ears of him who is our merciful God. Though man be deaf, yet God will hear. Yes doubtless: we who so seriously bemoan the losses we sustain, shall yet find in the Scripture that the Almighty is our friend. If I do but look into those sacred Oracles, I shall presently behold the goodness of my Creator. The greater our losses are, the diviner are our comforts: the more grievous our afflictions are, the more ample are our joys. We are still in the hands of our gracious.

eious God, although we are bereft of our earthly husbands. Our comforts are more, our privileges are greater then ever they were while our guides were alive: for the Lord taketh notice of us; he relieyeth us in our wants, yea and sometimes miraculouſly comforteth us in our greateſt dejections; men are commanded to help us: the rich muſt lend to us, the advocates muſt plead for us, the judges muſt countenance us; the Righteous muſt viſit us, none may afflict, or oppreſs us; we may rejoyce with our Neighbours; yea and we have more freedom to enter into any religious vow then formerly was granted us. O here now are garments of gladneſſe for the ſpirit of heavineſſe; II. 61. 3. for God is our pratector, and man muſt be our comforter.

1. The Lord taketh notice of us: for ſo I find by my gracious Redeemer. *When he ſat over againſt the treaſury, and beheld how the people caſt money into it; and many that were rich caſt in much; And there came a certain poor widow, and threw in two mites which make a farthing: He called unto him his diſciples, and ſaid unto them, Verily I ſay unto you that this poor widow hath caſt more in then all they which have caſt into the treaſury: For all they did caſt in of their abundance, but ſhe of her want did caſt in all that ſhe had, even all her living; Mar. 12. 42, 43, 44.*

2. God relieveth us, as vvell as beholdeth us: for ſo ſaith the Pſalmiſt: *The Lord preſerveth the ſtrangers, he relieveth the fatherleſſe and widow: Pſal. 146. 9.* This the poor widow of the ſon of the Prophets was ſenſible of: for vvhhen ſhe cryed unto E-liſha, ſaying, *Thy ſervant my husband is dead; and thou knoweſt that thy ſervant did fear the Lord: and*

the creditor is come to take unto him my two Sons to be bondmen. Then Elisha said unto her, What shall I do for thee? Tell me, what hast thou in thy house? And she said, thine hand-maid hath not any thing in the house save a pot of oyl. Then he said, Borrow thee vessels abroad of all thy neighbours, even empty vessels: borrow not a few. So she went from him, and did as he commanded her: 2 King. 4. 1, 2, 3, 5. and when all the vessels miraculously were filled with oyl, Elisha said unto her, Go sell the oyl, and pay thy debts, and live thou and thy children of the rest: vers. 7. This the widow of Zarephath also found true to her comfort: for when she had but an handful of meal in a barrel, and a little oyl in a cruse; and went to gather two sticks, that she might go in and dress it for her and her son, that they might eat it and die: 1 King. 17. 12. even then Elijah the Prophet told her, saying, Thus saith the Lord of Israel, The barrel of meal shall not waste, neither shall the cruse of oyl fail, until the day that the Lord sendeth rain upon the earth: vers. 14.

3. The Lord not only relieveth us in our wants, but also he succoureth us in our losses, and comforteth us in our sorrows. When my Saviour came nigh to the gate of the City Naim, and behold there was a dead man carried out, the onely Son of his mother, and she was a widow, and much people of the City was with her: even then, when the Lord saw her he had compassion on her, and said unto her, Weep not: And he came and touched the beere, and they that bare him stood still; and he said, Young man I say unto thee arise: And he that was dead, sat up, and began to speak; and he delivered him to his mother: Luk. 7. 12, 13, 14, 15.

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4. The same Lord hath likewise commanded men to help us. Thus (though *Eliphaz* accuseth *Job*, saying, *Thou hast sent widows away empty*, *Job*. 22. 9. yet) *Job* himself saith, *If I have withheld the poor from their desire, or have caused the eyes of the widow to fail: then let mine arm fall off from my shoulder-blade, and mine arm be broken from the bone*; *Chap.* 31. 16, 22. Thus when *Joab* did seek to incline the heart of *David* to fetch home *Absalom*, who had fled from him upon his killing of his brother *Amnon*, he had no other way to effect his desires but by suborning the widow of *Tekoah*: And she came to the King, and fell on her face to the ground, and did obeysance, and said, *Help O King*. And the King said unto her, *What aileth thee*? And she answered, *I am indeed a widow woman, and mine husband is dead*, &c. 2 Sam. 14. 4, 5. And by these means getting audience of the King who pittied her as a widow, she prevailed at length for *Absolons* pardon. Thus though the unjust judge, which is mentioned in the Gospel, did neither fear God, nor regard man; yet when a widow troubled him, he said, *I will avenge her of her adversary, lest by her continual coming she weary me*; *Luk.* 18. 4, 5.

5. In our wants we may borrow, and the rich must lend to us; yea and they are forbidden to use us with cruelty or severity. They must not so much as take a pledge of us. The *Israelites* were forbidden it by God himself; for so saith the Lord, *Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widows raiment to pledge*: *Deut.* 24. 17. Yea and among those that remove the land marks; that violently take

take away the flocks, and feed thereof, and those that drive away the Ass of the fatherless, Job doth rank and reckon them who take the widows ox for a pledg: Job. 24. 2, 3.

6. Moreover every one must be an Advocate to plead for us. Among other duties required of *Judab*, the Lord not only commanded that she should *judg the fatherless*, but also that she should *plead for the widow: Is. 1. 17.* and he therefore sendeth his wrath, and sheweth his vengeance upon them, because *they judge not the fatherless, neither doth the cause of the widow come unto them: vers. 23.*

7. The Judges are also commanded to defend us, and to countenance our causes. Every one must be a judge to the distressed Widow: therefore the law runneth peremptorily, *Cursed be he that perverteth the judgment of the stranger, fatherless, and widow; and all the people shall say Amen: Deut. 27. 19.*

8. The Righteous must visit us; for the Apostle saith that *pure Religion, and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, &c. Jam. 1. 27:*

9. None may afflict or oppress us; for so God himself giveth the charge, saying, *Ye shall not afflict any widow: Ex. 22. 22.* Again, by his Prophet thus speaketh the Lord of hosts, saying, *Oppress not the widow, Zech. 7. 10. Wo unto them (saith the Prophet Isaiah) that take away the right from the poor of my people, that widows may be their prey: Is. 10. 2.*

10. And lest we should be overborn with sor-
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rows, and lost in our griefs, we have authority even from God to be cheerful, and to rejoyce. So saith the Lord, *Thou shalt rejoyce in thy feast, thou, and thy Son, and thy daughter, and thy manservant, and thy maid servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates:* Deut. 16. 14.

11. Yea and we have more freedom to enter into any religious vow, then formerly was granted us; yea then when we were under the tuition of our indulgent parents. Though a virgin, by the law might not fulfil her vow, if it stood not with the liking and pleasure of her father; yet the Lord himself doth ordain, saying, *Every vow of a Widow as well as of her that is divorced, wherewith they have bound their souls, shall stand against her;* Numb. 30. 5, 9. St. Paul also treating of our liberty to tie ourselves in a second vow of nuptial duties, saith, *The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord:* 1 Cor. 7. 39.

Seeing then the Lord is so merciful and gracious unto us who have lost the content and comfort of our guides and directors (provided that we are widows indeed, and desolate, trusting in God and continuing in supplications and prayers night and day) 1 Tim. 5. 5. vvhy sit I thus disconsolate, as if I neither had right to the society of Christians, nor vvere regarded by my maker? Whence flow these tears? Whence arise these sighs and sobbs of a troubled mind? Though I have lost my husband, yet still I have my God. He is and will be mine, so long as I remain and continue his.

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What though I miss my head, my deceased Lord, my dead husband in every place? What though he sitteth not with me at the Table, and therefore I sigh? What though I find a miss of him in my sole and single life, and therefore I grieve? What though I want him to instruct me in the ways of goodness, and to provide for the affairs also concerning this life; and therefore mourn? I may be pensive in the remembrance of him whom I loved, and I may lament the loss of my Instructor and my Comforter: but if I grieve too much, I shall but discover that there was folly in my love, and that there is despair in my tears. He was not mine, but Gods; and with him he liveth. It must be my comfort that he lived so well while he was upon earth, that I may hope assuredly that he's a Saint in Heaven: and it must be my confidence that he is onely gone a little before, to that place of happiness whither I shall follow him. He who lent me him, can furnish me with another; or else give me content with this single life. He was not my choice, but Gods. If I ponder upon my loss with sorrow and grief, I must yet think upon his advantage with joy and content. I will therefore reverence his memory without too many sobs, and I will be thankful to my God, because he once did lend me so good a director. I will (by his blessing) live a widow with content and quietness, until he shall be pleased either to call me again to the state of wedlock, or else free me from this sinful and troublesome world. If I marry no more, the greater command shall I retain of my self. I am now at liberty to employ my time in religious

religious duties; vvhhereas if I were *wedded* to an ungodly man, even my Religion it self (without the mercy of my God) might receive some prejudice. But if the Lord shall be pleased to bring me again into obedience to another; I will beseech him so to direct me in my choice, that I may marry in the Lord. I will not rashly attempt so weighty a matter; but with my prayers and tears I will begg of the Lord to guide and direct me. Thus that I may live in the love of my God, and that he may always overshadow me with his blessings; and be a *husband unto me*, as he promised to be unto *Judah and Israel*; Jer. 31. 32. I will humble my self at his foot-stool, and pray unto him, and say.

The Prayer.

BLESSED God, thou who once didst promise to the barren church of the Gentiles that thou wouldest be unto her both a *Redeemer* and a *husband*; Is. 54. 5. be pleased to look upon the low estate of a *pensive widow*: Thou knowest how irksome and full of sorrows this solitary life is: thou viewest my sad and disconsolate condition. O be thou unto me both a husband and comforter; *that in the multitude of my sorrows which I have in my heart, thy comforts, O Lord, may refresh my soul*: Psal. 94. 19. It is thy promise, that though thou wilt destroy the house of the proud, yet thou wilt establish the border of the widow: Prov. 15. 25. Though

Though the wicked *do no good to the widow*; Job. 24. 21. *yea though they slay the widow, and murder the fatherless*: Psal. 94. 6. yet thou thy self hast promised that thou wilt be a *father to the fatherless, and defend the cause of the widow*; Psal. 68. 5. even thou, O God, *who dwellest in thy holy habitations*: Job. 22. 9. O send not then a poor and distressed Widow away empty: but be pleased to be my God. my guide, and my counsellor. Make me to honour thee in all my ways, to rely upon thee in all my sorrows; to sue unto thee in all my wants; and firmly to be *wedded unto thee in righteousness and true holiness*: Eph. 4. 24. Let not the *oppressor exact upon me, nor the son of wickedness do me harm*: Psal. 89. 22. but do thou always preserve me *under the shadow of thy wings*. Be thou my director in all my ways, that whether I shall continue in this state of widow-hood, or be ordered by thee to change my condition, and be joyned again in holy Wedlock; I may sue for thy counsel, and be seconded with thy blessing. But so long as I shall lead this single life let me remain contented: and make me like *Anna the Prophetess, not departing from thy temple, but serving thee my God with fasting and prayer night and day*: Luk. 2. 37. Be thou unto me in a more excellent manner then was *Job* unto the widows; Job. 29. 13. causing my heart to sing for joy; that so though mine afflictions are many. and my desolate condition be full of perturbations, and anxious thoughts; yet I may so cleave unto thee, that I may have comfort in thee whilst I live upon Earth; and be hereafter admitted into the society of thy Saints and Angels,

gels, there to reign with thee world without end, through Jesus Christ my onely Lord, and Saviour. *Amen.*

22. The Twenty second Subject.
Tears of an Orphan at the death of her father.

The Soliloquy.
The Ejaculation.

Pfal. 5. 1, 2.

Give eare to my words, O Lord; consider my meditation.

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.

AMong other abominations which *Jerusalem* was guilty of, it was not the least that *In her had they set light by father and mother*; Ez. 22. 7. But could there live such people as neglect their parents? Could nature become so silent in Children, that they should forget the honour due to progenitors? Surely if even affection inhabited the breast of a Christian, it needs must dwell in the heart of a Child, and point to the Fathers, that did beget him. Alas I feel a desire of expressing such an *Affection*, which I would be as ready to manifest in a real expression: but (ay me) the object of my love and my duty is snatched from mee. Oh, he that begat me is dead.

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dead: he that took care to breed me, he that supplied my wants, he that instructed me in Religion, he that defended me from injuries; he whose labour and industry was chiefly employed for the good of me his beloved Child. I was, oh I may say *I was my Fathers child, tender, and only beloved of my mother*; Prov. 4. 3. But now where, O where is that man of affection? Where is that Father who so earnestly loved me; who so dearly affected me? Sick he was: dead he is. But was my duty to him correspondent any way to his care of me? Did I endeavour to requite his love by my service and obedience? Did I visit him in his sickness, as Joseph did his dying father? When one told him saying, Behold thy father is sick, he took with him his two Sons Manasseth and Ephraim; Gen. 48. 1. and went and visited him. This visitation is a Christian duty, and not to be denied even to our Enemies, much less to our Parents. When Elisha was fallen sick of his sickness whereof he died, and Joash the King of Israel went down unto him; he wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof: 2 King. 13. 14. Less then this I could not do: for the Prophet was a stranger to the blood of the King; and yet the King both visited, and lamented the Prophet. Had I been sick and my Father in Health, O how would he have wept and grieved! How would he have repaired to Physicians; sought for my recovery; bought it at rates even beyond his estate; and rather have chosen to have led his days in penury and want, then I should have died for want of cost! Had I died and he survived, he would have

have mourned for me many days, as Ephraim did for his Children that were slain by the men of Gath; 1 Chron. 7. 22. or (like Jacob, when he heard the false report that Joseph was slain) he would have mourned, and have refused to be comforted; and peradventure he would have said, *I will go down into the grave unto my child mourning: Gen. 37. 34, 35.* Thus, O thus my Father would have grieved for me. Yea, if mischief should have befallen me, he would have been as ready to have said, as Jacob did concerning Benjamin, *My gray hairs shall be brought down with sorrow to the grave; Gen. 42. 3.* But how did I deserve this love at the hand of my Father? 'Tis true that Nature and Religion did teach him to be indulgent: but did both, or either of them persuade me to my duty? Did I honour him according to the commandment of my God? Ex. 20. 12. Did I fear him according to the law divine? Lev. 19. 3. Did I love him, and that entirely; and would I have been as forward to express my love and respect unto him, as Rahab (though a Harlot) did manifest hers, when she covenanted with the Spies, and concluded, saying, *Ye shall save alive my father and my mother, and my brethren, and my sisters, and all that they have; and deliver our lives from death? Jos. 2. 13.* Would I have been ready to express my love and respect unto him (if need had required, and opportunity and means had been offered) as David did to his Parents? *He went to Mizpeh of Moab, and said unto the King of Moab, Let my father, I pray thee, and my mother come forth and be with you till I know what God will do for me; 1 Sam. 22. 3.* Was

I ready thus to comfort him, thus to relieve him, if need had required, and thus to provide for him to the uttermost of my power? Did I never depart from him at any time, before I had craved both his leave and his blessing? When *Elijah passed by Elisha as he was ploughing, and cast his mantle upon him, he left the oxen indeed; but he ran after Elijah, and said, Let me I pray thee, kiss my father and my mother, and then I will follow thee: 1 King. 19. 99, 20.* Yea rather (on the contrary) instead of honouring him, was I not at variance against him: *Mat. 10. 35.* Was I not apt to dishonour my father, and to rise up against my mother? *Mich. 7. 6.* Instead of labouring to relieve and comfort him, was I not more ready to say unto him as did the Prodigal in the Gospel, *Father give me the portion of the goods that falleth unto me? Lu. 15. 12.* Certainly had not he sinned, he could not have died; and had not I sinned, he could not have been separated from me. My neglect of my duty did move the Almighty to take him from me, that so I may at least honour the memory of him now he is gone, whom peradventure I did not truly reverence and obey while he was here. Now, O now is that time of heaviness fallen upon him, wherein I must lament with *Zion*, and cry, *I am an orphan and fatherless; my mother is a widow: Lam. 5. 3.* Now my comforter, my defender is gone, I cannot chuse but suspect that even *Christians* will become as bad as were the *Jews*, who judged not the cause, the cause of the fatherless, and yet they prospered: *Jer. 5. 28.* Now the curse which the Psalmist prophetically laid upon his slanderous enemy, I daily fear will happen

happen unto me, even that *none will favour this fatherless child*: Psal. 109. 12. Hence flow my tears, hence arise these mists of sighs, and these clouds of sorrow. My father is gone, he's departed, he's dead. O what shall I do to lament enough the loss I sustain? How shall I sufficiently mourn the departure of him, whom all my sobs and cries can never recall? Weep I must: I cannot chuse but weep. Nature commands it, and I hope Religion will not forbid it. Though David complained that he was *forgotten as a dead man out of mind*: Psal. 31. 12. yet he could not possibly mean that the dead were forgotten by their surviving off-spring. O no: the eyes of Orphans are full of tears when they call to mind their once indulgent Fathers: yea and in every tear seemeth to be a reflection of the deceased Parent. Our laments are not only enforced by the greatness of our losses, and the strength of our love to our departed Fathers: but even by Religion it self, which gives us a kind of encouragement to hope that in their moderation they have authority from God. The captive woman among the people of God, who was *fair and beautiful*, and whom an Israelite desired to have *to his wife*, was to be brought home to his house: and she was to shave her head, and to pair her nails, and to put the raiment of her captivity from off her, and to remain in his house: but first she ought to bewail her father and her mother a full month before the Israelite might go in unto her; and he be her husband, and she his wife; Deut. 21: 11, 12, 13. Methinks I could willingly yield to be thus far a slave, as to mourn for my Father: for it is

some content to me in my losses to have yet the society of my *tears*. Although among the *Jews* the very touching of the dead did make the living unclean; yet among *Christians* we have no such *Laws*. O how would I now go kiss his cold and wan cheeks, and weep over his shrowded body; yea and wash that face so full of palenels with my warm and willing *tears*; if all that I could do would restore him to life again! I would not stick to touch him, yea to kiss him: and when my lipps would be weary, my tears should softly court his hollow and closed eyes. A very *Jew* might have done thus much, who lived under the bondage of the *Ceremonial Law*: yea a Priest himself was allowed these acts so natural and pious. Though touching the *Nazarites* the command was strict which the Lord delivered unto *Moses*, saying, *Say unto the children of Israel, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; all the days that he separateth himself unto the Lord he shall come at no dead body; he shall not make himself unclean for his father, or for his mother; for his brother, or for his sister, when they die; because the consecration of his God is upon his head: Numb. 6. 1, 2, 6, 7.* Yet whereas the law said, *The Priests shall come at no dead person to defile themselves, it ran with this exception, But for father, or for mother, or for son, or for daughter, or for brother, or for sister that hath had no husband, they may defile themselves: Ezek. 44. 25.* And again, concerning the common people the law provideth saying, *Whosoever toucheth one that is slain with the sword in the open fields, or a dead body; or a bone of a man,*

or a grave, shall be unclean: but the time of his uncleanness was to continue but seven days: Numb. 19. 16. That Law hath now no power to oblige us who are under the Gospel. I may touch my dead Parent, and embrace him, yea and kiss him, at least in my thoughts, when I cannot come to his Body. And so I will: and if there remain any uncleanness in my cogitations, I will purifie, I will wash it away with the bath of my tears. Although my sorrows cannot call him from the grave, yet they have power both to discover mine affection, and to satisfy my desires. In ancient times women had their dead raised to life again: Heb. 11. 35. This indeed is too much for me to expect: yet it will not be too much for me to mourn with those women, who were afterward thus comforted. But then I must be just in my mourning. As my love may lawfully be shewed in my tears, so must my Religion be manifested in my moderation. It was a curse upon the Jews which the Prophet pronounced, when he said, Men shall not tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father, or for their mother: Jer. 16. 7. I must not exceed the bounds of modesty in my cries and lamentations; but I must drink rather of the cup of Consolation, and hearken to the advice and counsel of my comforters. Nature indeed may be seen in a tear, and heard in a sigh: but if those Tears be too many, or those sighs too frequent or too loud, my very sorrows may be sinful for my want of patience. He for whom I grieve is better than

my self, and his condition is full of joy and delight: why then should I mourn too excessively, as if he were lost; and why should I grieve too immoderately, as if I despaired of a Father? He is gone to a place where he is freed from sorrows, and can die no more: only I am on Earth; in a valley of tears: but I shall have a time to die too, and be gathered unto him. In heaven (saith St. John) there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. Rev. 21. 4. My Redeemer saith that they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more, for they are equal unto the Angels; and are the children of God, being the children of the resurrection: Luk. 20. 35, 36. Why then should I lament for him who needeth not my sorrows, and my tears are but a fruitless disturbance of my self? If I am troubled at the loss of a friend so dear, I must rather labour to be beloved of my God who is so good. I shall one day learn with holy Job, to say to corruption, Thou art my father; and to the worm, Thou art my mother, and my sister: Job. 17. 14. There is yet something earthly therefore which I shall acknowledg a Father, but I must take heed that nothing upon earth doth make me an Idolater. The house of Israel was once so foolish as to say to a stock, Thou art my father, and to a stone, Thou hast brought me forth: Jer. 2. 27. This were a stupid madness in me if I should so dishonour the memory of my Father, as to make the timber succeed him in my reverence.

rence. But more impious it would prove, if I should reject my heavenly Father; and instead of him I should honour (as *Israel* did) a stock, or a stone. The greater that my loss is in my deceased Parent, the more must be my obedience to the father of lights: *Jam. 1. 17.* He who is and must be the Father of my spirit, did lend unto me for a time the father of my flesh: *Heb. 12. 9.* He hath also taken from me my natural Parent, that my thoughts may be ever fixed upon him with whom he dwelleth. If my trust be in God, my comforts will abound; my sorrows will decreate. If my name be written among the Righteous, my share shall be equal to theirs in the protection of my God. He hath ever been merciful to them that were fatherless, so that they relied on his providence, and served him with faithfulness. *When my father and my mother forsake me (saith the Psalmist) then the Lord will take me up: Psal. 27. 10. a father of the fatherless is God in his holy habitation: Psal. 68. 5.* O that I might have the honour to be his child, that so I might justly call him Father! O that I could truly say unto him, *Thou art my father, my God, and the rock of my salvation! Psal. 89. 26.* O that I could faithfully say, *Thou, O Lord, art my Father, my Redeemer; thy name is from everlasting! Is. 63. 16.* O that I could call him my father, and not turn away from him! *Jer. 3. 19.* His mercies are great, his promises are full of comfort. *I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty; 2 Cor. 6. 18.* O what shall I do that I may be sure to be adopted into the number of his Children? Alas

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gressions, and consideration of the crimes of this people, that our transgressions are with us; and as for our iniquities, I desire of thee Lord that we may know them. When thine own dear people of Israel would not be reformed by terrour, and consumption, and the burning ague; by their enemies eating that which they had sowed, and reigning over them, by their fleeing when none did pursue them: by making their heaven iron and their earth as brass: by suffering them to spend their strength in vain, and causing their land not to yield their increase, nor the trees their fruit: by the wild beasts robbing them of their children; by destroying their cattel, and making them few in number, and their high ways desolate: then didst thou threaten them, saying; If ye will walk contrary to me, then I will walk contrary to you, and will punish you yet seven times for your sins. I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when you are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy: Lev. 26. 16, 17, 18, 19, 22, 23, 24, 25. Again, thou didst also threaten them, saying, If thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments and his statutes: the Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them, and thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away: Deut. 28. 15, 25, 26. Thus when Israel forsook thee their Lord, and served Baalim and Asharoah; then thine anger was hot against them, and thou didst deliver them into the hands of spoilers that

that spoiled them; and didst sell them into the hands of their enemies round about, so that they could not any longer stand before their enemies: Jud. 2. 13, 14. Thus again when they did evil in thy sight, and forget thee their Lord and their God; and served Baalim and the groves; then thine anger was hot against Israel, and thou didst sell them into the hands of Chusan Rishathaim King of Mesopotamia, and they served him eight years. But yet when they cried unto thee, thou didst raise up a deliverer to them who delivered them: Chap. 3. 7, 8, 9. Thus also when they did evil in thy sight, thou didst deliver them into the hands of Midian seven years: Chap. 6. 1. And thus at another time when they did evil again in thy sight and served Baalim and Ashtaroth, and forsook thee, and served thee not: then thine anger was hot against them, and thou didst sell them into the hands of the Philistines and into the hands of the children of Ammon: Chap. 10. 6, 7. Yea and thus when they also did likewise evil in thy sight, thou didst deliver them into the hands of the Philistines forty years: Chap. 13. 4. Lord thou sparedst not thine own dear people when they thus sinned, and provoked thee to wrath through their own inventions; Psal. 106. 29. how can we the most abominable of all thy creatures, have the least hope of the cessation of thy judgments, who still do multiply and increase our unsufferable abominations? Neither terrour nor consumption, nor any other of thy corrections formerly sent us, have prevailed with us to search and try our ways, and to turn unto thee our dreadful Lord. Justly therefore dost thou walk contrary unto us, and causest the sword to avenge the quarrel of thy

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thy covenant. We are smitten before our enemies, yea even such enemies who have been and should have continued our friends: for religion, country, neighbourhood, affinity, and consanguinity, had tied us together with the bonds of love. But now alas we go out one way against them, and flee seven ways before them. We have in many places had those among us who served *Baalim*, and *Ashtaroth*, and the groves: and we have had those too, who although they have professed with *Naaman*, that they would offer neither burnt offerings, nor sacrifice unto other Gods, but only unto thee the true Lord: yet with *Naaman* also, they have bowed in the house of *Rimmon*: 2 King 5. 17, 18. Justly therefore, O most justly is thine anger hot against us, and we are delivered into the hands of spoilers. Confess we must O God, that we are a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: we have forsaken thee our Lord we have provoked thee the Holy-one to anger, we have gone away backward. The whole head is sick and the whole heart faint: from the sole of the foot even to the head there is no soundness, but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with oymment: Is. 1. 4, 5, 6. We have indeed with our tongues called thee our father and our master; and yet thou may'st justly question us as thou didst the *Israelites* by the mouth of thy holy Prophet, *If I be a father, where is mine honour? And if I be a master, where is my fear?* Mal. 1. 6. Ah Lord, we must confess that we are all as an unclean thing, and all our righteousnesses are as filthy raggs; we all do fade as a leaf,

leaf, and our iniquities as the wind do take us away. There is none among us that calleth upon thy name as he ought to do; that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities. But now, O Lord, thou art our father: we are the clay, and thou our potter, and we all are the work of thine hand. Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see I beseech thee, we are all thy people: *Is. 64. 6, 7, 8, 9.*

True it is, O eternal Purity, that thou didst threaten by thy Prophet, that the drunkards of Ephraim should be trodden under feet: *Isa. 28. 3.* and by thy servant Solomon thou hast warned us, saying, Be not amongst wine bibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowziness shall cloath them with rags: *Prov. 23. 20, 21.* And yet, as if thy words were not true, or thy judgments not to be feared and trembled at, there is among us a root that beareth gall and wormwood, to add drunkenness to thirst: *Deut. 29. 18.* We have Uriah's made drunk: *2 Sam. 11. 9.* and we have Elah's, and Nabals, drinking themselves drunk; *1 King. 16. 9.* and making Kingly feasts, where the end of their mirth is drunkenness: *1 Sam. 25. 36.* Seeing therefore there is this guilt among us, how can we expect other but that thou shouldest tread down the people in thine anger, and make them drink in thy fury, and bring down our strength to the earth? *Is. 63. 6.* It was thy judgment upon Moab, that he should be made drunken and should wallow in his vomit, and be in derision: *Jer 48. 26.* We O Lord, are now
made

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made drunk with the cup of thy fury, and drink the dregs of the cup of trembling, and wring them out: and that because of the cups of drunkenness and madness which have over-flowed in our land: Jsa. 51. 17. But O heavenly father correct us but with judgment, and not in thine anger, lest thou bring us to nothing: Jer. 10. 24. Make every one of us of this nation Take heed lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day, the day of judgment, come upon us unawares: Luke 21. 34.

By King Solomon, O thou glorious Essence, thou hast told us that *pride goeth before destruction, and an haughty spirit before a fall: Prov. 16. 18.* and the Apostle telleth us, that *thou resistest the proud, but givest grace to the humble: Jam. 4. 6.* and the Prophet telleth that *pride was one of the iniquities of Sodom, as well as fulness of bread and abundance of idleness: Ezek. 16. 49.* Yet, O Lord God Almighty, in our pride we have neither remembred the destruction, nor the threatned fall, nor thy resisting us; nor Sodom's ruin. Lord forgive this iniquity amongst us, and give us now such humble hearts, that we may no more set our horns on high, nor speak with stiff necks: for why? Thou O God art the judge: thou puttest down one, and settest up another: *Psal. 75. 6, 8.*

We are taught, O thou just God of truth, that *a false ballance is abomination unto thee; but a just weight is thy delight: Prov. 11. 1.* and we know that thou didst question by thy Prophet, saying, *Shall I count them pure with the wicked ballances,*
and

and with the bag of deceitful weights? Are there not in Jerusalem and Samaria the treasures of wickedness in the house of the wicked, and the skant measure which is abominable? Mic. 6. 10, 11. Yea and we know that thou dost strictly forbid, saying, Thou shalt not have in thine house divers measures, a great and a small: thou shalt not have in thy bagg divers weights, a great and a small: but thou shalt have a perfect and just weight; a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee; Deut. 25. 13, 14, 15. And yet for all this, the same complaint may be made against many of us, which was against Judah, we are given to covetousness, and we deal falsly: Jer. 6. 13. Justly therefore, O most righteous Judg, thou mayst question us as thou didst the Jews, and say, Will ye steal, murder, commit adultery, and swear falsly; and come and stand before me in my house which is called by my name, and say, we are delivered to do all these abominations? Chap. 7. 9, 10.

O thou that art the ealer of the oppressed, thou God of compassionate bowels, to thee are also known both the deceiver and the oppressor walking hand in hand among us. Surely thou hast seen it, for thou beholdest ungodliness and wrong: Ps. 10. 15. therefore thou callest, saying, Hear thou O ye that swallow up the needy, even to make the poor of the land to fail; saying, when will the Sabbath be gone, that we may set forth wheat, making the Ephah small, and the Shekel great, and falsifying the ballance by deceit? that we may buy the poor for silver, and the needy for a pair of shoes.

Yea,

Yea, O thou that makest inquisition for blood, and forgettest not the complaint of the poor, to thee we must confess that with the deceitful is joyned also among us even the bloody murderer; although we are well assured that the *blood-thirsty and deceitful man shall not live out half their days*: Psal. 55. 25.

Yea Lord, thou God of Justice, thou mayest also complain of us as thou didst of the *Jews*, and say that few or none among us *calleth for justice or pleadeth for truth: we trust in vanity, and speak lies; we conceive mischief, and bring forth iniquity*: Is. 59. 4. By *swearing, and lying, and killing, and stealing, and committing adultery*, the people break out, and *blood toucheth blood! therefore doth our land mourn, and every one that dwelleth therein doth languish*: Hos. 4. 2, 3. Thus, O thus wickedly, thus contemptuously, thus outrageously, yea and many more and worse though closer ways have we sinned, O Lord: do thou unto us whatsoever in thy mercy seemeth good unto thee: Judg. 10. 15. For these, and for all other our private and publick, our secret, and our open, our particular and our general crimes, I beseech thee, O father of mercies, to grant that I, and all the people of the land may go weeping, as once did the children of Israel and of Judah. Lord be reconciled unto us in the blood of that Lamb of thine who taketh away the sins of the world. Cause us all now in this time of our visitation to learn, and ask the way to Sion, with our faces thitherward, vers. 5. saying, Come and let us joyn our selves unto the Lord in a perpetual covenant that shall not be broken: O Lord God

God forgive us I beseech thee; Shall Jacob arise?
For he is small: Amos 7.2. O Lord hear, O Lord
forgive, O Lord hearken and do it: Dan. 9.19.
so shall we be sure that thou wilt do great things.
Amos 2.21. Cause us once again to eat in plenty, and
be satisfied, and praise thy name: O Lord our God,
when thou hast dealt thus wonderously with us;
and we shall never be ashamed: Joel 2. 21, 26.
O let thy thoughts be thoughts of peace towards us,
and not of evil: Jer. 29. 11. We should, O
my God, we should have loved one another as bre-
thren, and should have been pitiful and courteous;
1 Pet. 3. 8. but to our shame I must acknowledg
with a sad and a broken heart, that we have
been more ready to bite and devour one another;
and therefore now are we justly consumed one of a-
nother: Gal. 5. 15. It is more just with thee,
O thou sin-revenging God, thus to visit our of-
fences with the rod, and our sins with scourges: Pl.
89. 32. Unnatural have been our crimes, and
therefore unnatural are likewise our punishments:
for our swords do go thorow our own hearts; Psal.
37. 15. and we our selves are become the de-
stroyers of our selves. O eternal mercy! O e-
ternal goodness, be thou graciously pleased, I
beseech thee to give us a true sight, sense, and
feeling of these and all other our failings and
back-slidings; give us hearty remorse, contri-
tion, and sorrow for them all; together with a
stedfast resolution of new obedience: yea and
so strengthen us in these our pious resolutions,
and so enable us to the performance of the same;
yea so sanctifie us throughout, that our whole spi-
rits

rits, and souls, and bodies may be kept blameless unto the coming of our Lord and Saviour Jesus Christ. Thou hast threatned that, *If a man will not turn, thou wilt whet thy sword*: and this long time *thou hast bent thy bow*: *thou hast prepared for us*, and brought among us the *instruments of death*, and hast ordained *thine arrows against thy persecutors*: P^{sa}l. 7. 13, 14. Yet Lord thou art yesterday and to day, and the same for ever. The same father of mercies, and God of all consolation. Remember therefore, I beseech thee, how gracious thou wert to the people of *Judah*, to whom thou sentest thy Prophet to speak, *If so be they would hearken, and turn every man from his evil way, that thou mightest repent thee of the evil which thou didst purpose to do unto them because of the evil of their doings*: Jer. 26. 3. O Lord do thou rent our hearts in thy mercy; and make us turn from our evil wayes, that thou mayst repent thee of the evil of our punishments. Make us turn unto thee *with all our hearts, with fasting, and with weeping, and with mourning*: Joel. 2. 12. and then turn thou from thy fierce wrath, and repent of this evil against thy people: Ex. 32. 12. Turn thine hand upon us, and purely purge away our dross, and take away all our tinn: Is. 1. 26. *Restore our Judges as at the first, and our counsellors as at the beginning*: and call our land the land of righteousness, the faithful land. Let our *Zion* be redeemed with judgment, and our converts with righteousness. Shew some good token upon us for good, that they which hate us may see it and be ashamed, because thou Lord helpest and comfortest us: P^{sa}l.

Psal. 86. 17. Hear, O my God, in the bowels of thy compassions : close and bind up our wounds for his sake who was wounded for our transgressions ; pardon us for his sake who is our onely reconciliation : and let the cries which our sins have sent up to heaven for vengeance, be ceased , and quieted by the blessed pleading of our only Mediator between thee and us , even the beloved Son of thy bosome , Jesus Christ our only Lord and Saviour. *Amen.*

The Second Prayer , consisting of

- 1 *A doleful complaint of our grievous calamities.*
- 2 *An humble desire of the remission of our sins.*
- 3 *A fervent supplication for righteousness and peace.*

GREAT and glorious Lord God , who art the Lord of hosts , and God of the armies of Israel ; 1 Sam. 17. 4. O thou who hast stiled thy self a man of war , whose name is the Lord ; Ex. 15. 3. Look down , I beseech thee , upon the distressed anguish and consuming sorrows of this thy people in our land of blood. Thou seest Lord , thou seest the afflictions of Joseph ; the calamities of thy people , how our blood is shed like water on every side of our Kingdom , how our bones lie scattered before the pit , like as when one breaketh and heweth wood upon the earth. How long Lord

Lord, how long, just and holy, shall the prayers, and the tears, and the cries, and the supplications of thy saints and servants ascend up unto heaven, and yet thou seem unto us *as a deaf man which heareth not, and as a man which is dumb, that openeth not his mouth?* Psa^l. 38. 13. *Is there no balme in Gilead? Is there no physitian there? Why then is not the health of the daughter of thy people recovered? O be hope of Israel, the saviour thereof in the time of trouble, why shouldst thou be as a stranger in our land, and as a way-faring man, that turneth aside to tarry but a night? Thou hast moved our land, and divided it: O heal the sores thereof for it shaketh. O let the sorrowful sighing of the prisoners come before thee: according to the multitude of thy mercies preserve thou those that are appointed to death: Arise O Lord, from thy resting place, thou and the ark of thy strength. Arise, and have mercy upon our Sion; for it is time that thou have mercy upon her, yea the time is come: for why? Thy servants think upon her stones, and it grieveth us to see how she lieth down in the dust. O now at last be thou favourable and gracious to our Sion, and build thou the walls of our Jerusalem. Send peace within our walls, and plentifulness within our palleces. For our brethrens and companions sake I wish this prosperity: yea because of the many houses of the faithful who put their trust in thee our Lord and our God, I pray for this good. Thou, O Lord, hast surely seen the afflictions of this thy people, and hast heard our cries by reason of the sword; for thou knowest our sorrows. O come thou down to deliver us, as once thou didst the people of Israel from the hand*

hand of the Egyptians: Ex. 3. 7, 8. Thou seest how the sword is drawn in an unnatural manner; brother against brother, neighbour against neighbour, house against house, father against son, and son against father; all having weapons of war which are like to destroy the nation, and all cloathing themselves in garments rolled in blood. If. 9. 5. Thou seest how many amongst us thirst for blood, and how whole rivers thereof run in our fields, and in our streets, and yet it is not in the power or policy of man to stop the current. It is now, O Lord, with us as it was once with idolatrous Israel, when Moses commanded them, laying, *Put every man his sword by his side, and go in and out, and slay every man his brother, and every man his companion, and every man his neighbour: Ex. 32. 27.* Thy holy temples are defiled, and without thy preventing mercy, our Jerusalem may be made an heap of stones: Psal. Heresie and Schism oppose the clear light of thy glorious Gospel: and like the children of Edom in the day of Jerusalem, they say even of truth it self, *down with it, down with it, even to the ground: Psal. 137. 7.* Many of our cities and towns do now sit solitary, that were full of people; and are become as widows: Lam. 1. 1. The children and sucklings swoon in our streets, the widows make their lamentations over the gasping bodies of their wounded husbands: the young ones cry for bread, but some of them find neither fathers to give it them nor mothers to compassionate them: Chap. 11. 2. The high ways lie waste; the way-faring man ceaseth, If. 33. 8. the line of confusion is stretched out upon the land, and the stones

of emptiness. Thorns come up in our pillages; nettles and branches in our streets, and houses are become habitations of dragons, and courts for owles: Chap. 34. 11, 13. Some wicked ones amongst us that are hungry, fret themselves, and curse our King and our God, and look upward: Chap. 8. 21. The law is no more, the Prophets also find no vision from thee the Lord. The elders sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sack-cloth: the virgins hang down their heads to the ground: Lam. 2. 9, 10. Is it not now as it was in the days of old, when men cloathed in soft raiment, and they which were gorgeously appparelled, and lived delicately, vvere in Kings courts: Luk. 7. 25. Our country is desolate, our cities are burnt vvith fire, and our land is desolate as overthrowvn by strangers: Is. 1. 7. Remember, O Lord, what is come upon thy people, consider and hehold our reproach. Some of our inheritances are turned to strangers, and our houses to aliens. Many among us are orphans and fatherless; and many that were wives are become vvidovvs. Many do get their bread vvith the peril of their lives, because of the svword that maketh our land a vvilderness; Lam. 5. 1, 2, 3. O Lord, do thou consider our complaint, for we are brought very low; Psal. 142. 6. 7. Thou, O Lord, art our hope, and our portion, in the multitude of sorrovvs, vvich we have in our hearts, let thy comforts, O my God, refresh our souls: Psal. 94. 19. Hear O Lord, and have mercy upon us; Lord be thou our helper; O thou that bearest prayer,

thou that bearest the poor, and despisest not the prisoners; Plal. 69. 34. cause thou us to fast, and pray, and read, and weep, and repent as thou requirest; that our light may break forth as the morning, and our health may spring forth speedily: Isa. 58. 8. So our righteousnesses shall go forth before us, and the glory of thee our Lord shall be our reward. Oh how doleful is this voice which is heard in our Rama; this lamentation, and weeping, and great mourning: Rachel weeping for her children, and will not be comforted, because they are not! Mar. 2. 18. Almighty God, everlasting father, prince of peace, Isa. 9. 6. Thou who didst comfort thy disciples that in thee they might have peace, because in the world they should have tribulation: Jo. 16. 33. be pleased, I beseech thee, in mercy to send thy Dove with the olive leaf of peace into this our distressed Kingdom: Gen. 8. 11. When thy servant Solomon dedicated his temple to thy holy worship, he prayed unto thee, and said, When thy people Israel shall be smitten down before the enemy; because they have sinned against thee; and confess thy name, and pray, and make supplication unto thee: Then hear thou in heaven, and forgive the sin of thy people Israel; and bring them again to the land which thou gavest to their fathers; 1 King. 8. 33, 34. Heavenly father we are smitten down before our enemies, and that because we have sinned against thee: but by thy grace we turn again to thee and confess thy name, and pray, and make our supplications to thee in thy temples: Hear thou us in heaven, and forgive the sins of thy distressed and back-sliding Israel, and compose our grievous divisions and distractions. "Merciful father,

Dad

"bow

bow down thine ear to me the worst of all this
 thine Israel, who in the name of our whole Na-
 tion do here beseech thee to be pacified with this
 broken Kingdom, smitten down with its own
 bloody and sharpest sword. Make us all to
 turn again unto thee; and pray, and make our
 supplications unto thee more frequently, and
 more fervently than formerly we have done;
 that thou mayst hear us, and heal our land. O
 thou sword of the Lord, how long will it be ere thou
 be quiet? Put up thyself into thy scabbard. rest, and
 be still; Jer. 47. 6. O God of peace, O Prince of
 peace, thou and thou only it is who makest Wars
 to cease in all the world, when so thou pleasest:
 who breakest the bow, and cuttest the spear in sun-
 der, and burnest the chariots in the fire: Psal. 46. 9.
 O give thou unto us thy wounded people such
 rest on every side, that we may have neither adver-
 sary, nor evil occurrent: 1 King. 5. 4. Do thou,
 O Lord our God, be with us as thou wert with our
 fathers: do not leave us, nor forsake us: 1 King. 8.
 57. Make us incline our hearts to thee, and walk in
 thy ways, and keep thy commandments, and thy sta-
 tutes, and thy judgments which thou commandedst
 our fathers: vers. 58. Thou O God, art the God
 of peace; Rom. 15. 33. thou O Christ, art the
 Prince of peace; thou O heavenly and blessed Spi-
 rit, art the Dove of peace: O thou united Trinity
 give peace in this our land, that we may lie down,
 and none may make us afraid. O let not the sword
 any longer go through our land; but do thou walk
 among us, and be our God; and let us be thy people,
 Lev. 26. 6, 12. Give peace in our time O Lord:
 let the righteous flourish; yea and abundance of peace,

so long as the moon endureth. Give the King thy judgments, O God; and thy righteousness unto the Kings Sons. Let the mountains bring forth peace; and the little hills righteousness unto thy people. Psal. 72. 7, 1, 3. "O King of Kings, and Lord of Lords, "do thou in mercy direct and continue our Sovereign Lord the King in the truth and purity "of our religion, without inclining either to the "right hand, or to the left. Make him always "a Royal protector, a Zealous professor, and a "constant practiser of the same. Bless him, O "thou God of blessings, in his Royal Person, "bless him in his Consort, bless him in his Issue, "bless him in his Councillors, and bless him in "all his People, even from Dan to Beersheba. Be propitious, O thou wonderful Councillor, in an especial and peculiar manner unto the head and members of our high and most honourable Parliament. Do thou knit and unite them, do thou guide and direct them in all their counsels and consultations, that they may unanimously and jointly conclude upon such wholesome laws; as may tend to the suppression of wickedness and vice, and the maintainance of thy true religion and vertue; rooting up all atheisme and profaneness, all heresie and superstition, all schisme and faction; that both church and common wealth may be religiously and firmly knitted and tied together in the unity of the spirit, by the bond of peace. Let thy truth, O God of truth, flourish out of the earth; and righteousness look down from heaven. Do thou Lord shew thy loving kindness unto thy people; and let our land give its increase: Ps. 85. 11, 12. Let thy people dwell in peaceable habi-

tations, and in sure dwellings, and in quiet resting places: Isa. 32. 18. Cause thou us to beat our swords into plow-shares, and our spears into pruning brooks; Isa. 2. 4. and suffer us not to learn such civil Wars any more. Let righteousness be the girdle of our loyns, and faithfulness the girdle of our reins. Let the wolf also dwell with the lamb, and the leopard lie down with the kid, and the calf, and the young lion, and the fatling together; and let a little child lead them. Let a sucking child play on the hole of the aspe; and a weaned child put his hand on the cockatrice denne; Isa. 11. 5, 6, 8. Break thou the bowe, and the sword, and the battel out of the earth; and make us to lie down safely. Betroth us unto thee for ever in righteousness, and in judgment, and in loving kindness, and in mercies: Hos. 2. 18. 19. O let us sit down every one under our vines, and under our fig-trees; and let there be none to make us afraid; Mic. 4. 4. Glory be to thee, O God in the highest, and on earth peace; and good will towards men: Luk. 2. 14. Suffer not O eternal peace, the hearts of us to be troubled, neither let us be afraid, Jo. 14. 27. Peace be both to us, and peace be to our houses, and peace be to all that we have; 1 Sam. 25. 6. And that in and through him who is the Lord of peace. 2 Thes. 3. 16. Justifie us all by faith; that we may have peace with thee our God, through our Lord Jesus Christ: Rom. 5. 1. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us: Eph. 2. 14. The peace of thee our God, which passeth all understanding, keep all our hearts and minds through Jesus Christ our only Lord and Saviour. Amen. Phil. 4. 7.

The third Prayer; wherein the Lord is humbly implored that our loody Battels may be turned into a spiritual Warfare.

O Eternal and blessed Redeemer, thou who camest not to send peace on earth; but the sword; and to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother-in law; and to cause that a man's foes should be those of his own household: Mat. 10. 34, 35, 36. Behold in mercy, I most humbly beseech thee, this Sick and Wounded land, wherein those words of my Redeemer according to the letter are most strictly made good. O my God, my only stay and comfort, my only refuge and tower of defence, be pleased I beseech thee, to turn the letter into the spirit, that what is verified in the first sense, may be made true only in the last. When Knowledg and Life grew upon Trees, Innocent Adam was neither dull of apprehension, nor fearful of death: Gen. 2. 9. But since his Fall we find to our griefs that we neither understand thy word of truth so fully as we should; nor are we freed from the hourly fears of death and destruction. But for as much as thou, O my God hast been a teacher of peace and righteousness unto thy people, and that these Civil and bloody Wars are no other then a judgment sent from thee upon the heads of us for our crimson iniquities: do thou teach us all, I humbly pray thee, that we ought not to War after the flesh. though we walk in the flesh.

flesh, 2 Cor. 10. 3. Thine Apostle tell's us that the weapons of our warfare ought not to be carnal, but spiritual, mighty through thee to the pulling down of strong holds: vers. 4. casting down imaginations, and every high thing that exalted it self against the knowledg of thee our God; and bringing into captivity every thought to the obedience of Christ: vers. 5. O Lord our God, do thou make us all as strangers and pilgrims, to abstain from fleshly lusts which war against the soul; 1 Pet 2. 11. that thus we may war a good warfare: 1 Tim. 1. 18. To this purpose teach us, I pray thee to fight the good fight of faith: 1 Tim. 6. 12. And that we may be the better fitted for it, make us to put on the whole Armor of thee our God, that we may be able to stand against the wiles of the Devil. Do thou enable us to stand, having our loins girt about with truth, and having on the brest-plate of righteousness; and our feet shod with the preparation of the gospel of peace. Above all things make us take the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked; and the helmet of salvation and the sword of the spirit, which is the word of thee our God; Eph. 6. 11, 14, 15, 16, 17. Arm us O father, with the Armor of light; Rom. 13. 12. and with the Armor of righteousness on the right hand, and on the left: 2 Cor. 6. 7. And then shall we learn to endure hardness, as good souldiers of Jesus Christ: 2 Tim. 2. 3. Make our Captains such as was the righteous Centurion in the gospel; Mat. 8. 9. Or like devout Cornelius, a centurion of the Italian band: even devout men, fearing thee our God, with all their households; giving much Alms to the people; and praying to thee always, Acts 10. 1, 2. Teach our inferior souldiers,

souldiers to know that it is their duty to do violence to no man, neither to accuse any falsely, and to be contented with their wages, Luk. 3. 14. Let them know and consider that *the night is far spent*: make them therefore to cast off the works of darkness, and to put on the armor of light. Cause thou us all to walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but putting on thee our Lord Jesus Christ; and making no provision for the flesh to fulfill the lusts thereof: Rom. 13. 12, 13, 14. So shall we fight a good fight, and finish our courses, and keep the faith: 2. Tim. 4. 7. Assuring our selves with thine holy Apostle, that henceforth is laid up for us a crown of righteousness, which thou Lord the righteous judg shalt give us at that day; and not to us only but unto all them also which love thine appearing: vers. 8. Now thou God of peace who broughtest again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant; Make us perfect in every good work to do thy will, working in us that which is well pleasing in thy sight, through Jesus Christ, to whom be glory for ever and ever. Amen. Heb. 13. 20, 21.

F I N I S.

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